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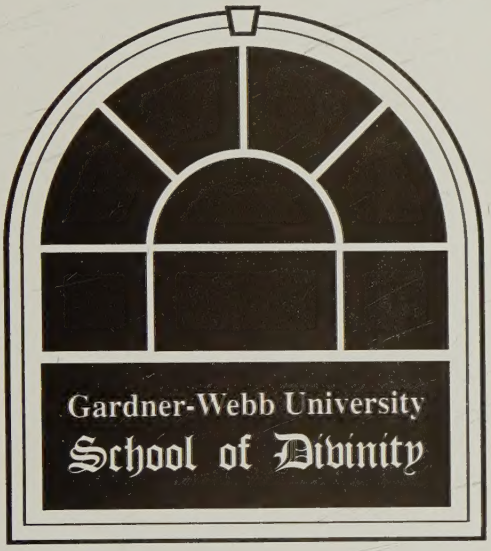

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MISSIONS AND MISSIONARY SOCIETY

OF THE

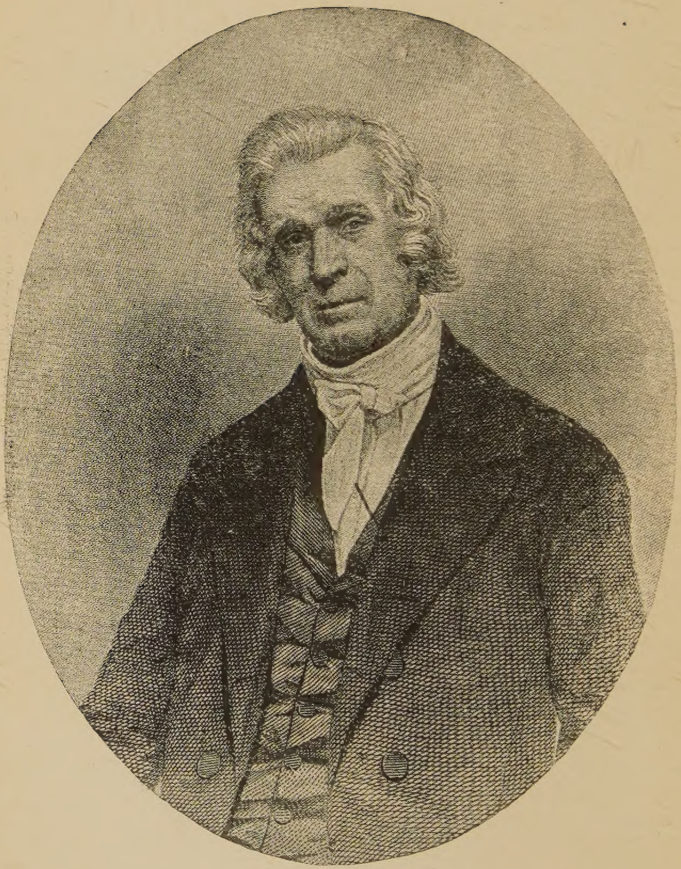
METHODIST EPISCOPAL CHURCH.

Three Volumes. Cloth. 12mo. With Maps, etc.

VOL. 1. Contains Part I. Organization and Administration. Part II. Missions Within the United States or in their Immediate Vicinity. Part III. Missions in Africa. Part IV. Missions in South America. Part V. Missions in China, and the Chinese.

VOL. 2. Contains continuation of Part V. Missions in China. Part VI. Missions in Norway, Sweden, Denmark, and Russia. Part VII. Missions in Germany and Switzerland. Part VIII. Missions in India.

VOL. 3. Contains continuation of Part VIII. Missions in India. Part IX. Mission in Bulgaria. Part X. Mission in Italy. Part XI. Mission in Mexico. Part XII. Mission in Japan. Part XIII. Mission in Korea. Appendix, List of Missionaries, etc.



NATHAN BANGS, D.D.

MISSIONS

AND

MISSIONARY SOCIETY

OF THE

METHODIST EPISCOPAL CHURCH

BY J. M. REID, D.D.

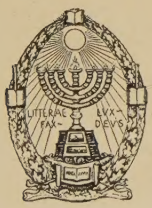
REVISED AND EXTENDED

BY J. T. GRACEY, D.D.

IN THREE VOLUMES

VOL. I

WITH MAPS AND ILLUSTRATIONS



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PREFATORY NOTE.

Missions and Missionary Society of the Methodist Episcopal Church, by J. M. Reid, D.D., was published in 1879 in two volumes. It covered the period from the inception of the Missionary Society to the close of 1877. It is sought herein to continue that history to the year 1894, making it thus to embrace the first seventy-five years of the Society's operations. It was hoped that Dr. Reid might himself extend the account of the work, but his enfeebled health forbade it. In 1877 the Board of Managers of the Missionary Society directed that the undersigned be employed to aid Dr. Reid in the preparation of a history of the Society, which he did, searching all the records, correspondence and other material of the Society through those sixty years of its growth, compiling, and otherwise contributing to the production of those volumes. It was natural, therefore, that at the joint solicitation of Dr. Reid and the publishers, Hunt & Eaton, he should undertake the difficult, but not unwelcome, task of revising and continuing that history, though it would have been far easier to have written anew from the commencement. The result of this attempt to comply with the wish of author and publishers is now presented in three volumes, in which the original text has been preserved as nearly as possible, and the new material, equal to a little more than half of the old, has been closely incorporated with the existing history, giving consecutiveness and unity to the whole, making it all to appear as of one time and by one author. Necessarily the plain narrative style and the general order of the former volumes have been closely maintained, unless, indeed, the extension has preserved more severely the character of annals rather than history. The three volumes cover the first seventy-five years (1819–1894) of the Society's work.

The rapid development of the work on the principal foreign fields to be recorded in the continuation of the former history, prohibits more than a mere outline in the limited space which can be given to it. Only some five years of the history of the work in Italy, Mexico, and Japan were embraced in the original volumes. The missions in Korea, West China, and Malaysia were not yet begun, nor were those of William Taylor in South America. The Society's

operations in the southern half of this hemisphere were limited to Argentina, Paraguay, and Uruguay. Methodist missions now theoretically, and, to a fair extent, really, are distributed over the continent and the whole included in one vast Annual Conference organization. The later operations of Bishop William Taylor on the west coast of Africa were not dreamed of when the former record closed in 1878. Outside the North India Conference, the work in India was then only in its incipiency, while the phenomenal development of the work in North India, which has marked it as one of the most successful missions of modern times, did not manifest itself in large measure till 1884. India had but one Annual Conference in 1878; now it has five and a separate well-organized mission nineteen hundred miles distant, prospectively designed to aid in carrying the Gospel to the Malay Peninsula and the entire island-world of southeastern Asia.

In preparation of this revision and extension, free use has been made of the Society's reports, the reports and minutes of the several foreign conferences and missions, those of the Woman's Foreign Missionary Society and the Woman's Home Missionary Society, files of the *Gospel in All Lands*, *The Heathen Woman's Friend*, *World-Wide Missions*, *The Indian Witness*, the several *Christian Advocates*, and numerous other publications, all of which have been diligently searched and suitable data collected from them. Private journals and personal correspondence of missionaries have been submitted and carefully scanned. Courteous aid has been uniformly rendered by all connected with the missionary office, by Dr. E. R. Smith, Editor *Gospel in All Lands;* Mr. Thomas, Librarian of the Methodist Library in the publishing house at New York; and Dr. Mudge, formerly of India. Drs. Reid, Hunt, and Baldwin have been relied on for judicious counsel. Dr J. W. Butler of Mexico, Dr. T. J. Scott of India, Rev. D. C. Challis, formerly of Bulgaria; Rev. D. S. Spencer of Japan, Rev. H. G. Appenzeller of Korea, Rev. F. Ohlinger and Miss Carrie I. Jewell of Foochow, Rev. George B. Nind of Brazil, and many others have rendered signal service by supplying specific data, and in a few instances furnishing more or less elaborately prepared manuscript kindly placed at the disposal of the writer.

J. T. GRACEY.

FROM THE ORIGINAL PREFACE.

THE sources from which this work has been derived are very numerous. Among them may be specified the Annual Reports of the Missionary Society; the files of the Missionary Advocate, of the Heathen Woman's Friend, and of the Church weeklies; Dr. Bangs' History of our Indian Missions, and the writings of Rev. J. B. Finley and other missionaries to the Indians; various books on our early work in Oregon and California; publications on our Missions in India, in China, and in Germany, and upon our Domestic German work; Dr. Kidder's Brazil, and the Life of Rev. Melville B. Cox by his brother; Dr. Butler's Land of the Veda; the Ladies' Repository and Methodist Quarterly Review; the General Minutes and General Conference Journals; the printed Reports and Minutes of the North India and South India Conferences; the Reports and other issues of the Colonization Society, and many other works. We had, also, free access to the files and records of the Missionary Society, and had the constant and faithful assistance of Rev. J. T. Gracey in searching among them for materials out of which to construct our history. To him we acknowledge our indebtedness, not only for this service, but also for valuable contributions to various parts of the volume, especially toward the history of the mission in North India.

The daily journals and other private papers of Rev. John Seys were put into our hands by the kindness of Dr. J. W. Gunn, of Springfield, Ohio, with liberty to use whatever we might need; also Mrs. George Cone, of Utica, N. Y., favored us with an interesting communication in regard to the early history of the Liberia Mission. To Rev. W. F. Warren, D.D., Rev. D. P. Kidder, D.D., and Rev. H. Bannister, D.D., we are indebted for papers in respect to the relation of our Theological Institutions to missions. Several ladies of the Woman's Foreign Missionary Society have aided us in respect to matters appertaining to that society or its missionaries. Rev. William Goodfellow, D.D., Rev. J. F. Thomson, Rev. Thomas Carter, D.D., Rev. T. B. Wood, and Rev. H. G. Jackson, D.D., aided us in the history of our South American work. Rev. L. W. Pilcher sent a valuable representation of the mission in North China. We severely taxed Rev. Dr. Nast, Rev. C. H. Doering, Rev. Louis Wallon, Rev. J. W. Freund, Rev. J. V. Wolff, and others, to correct

errors and guide us into truth with respect to our German work, foreign and domestic; and Rev. O. P. Petersen and others were serviceable to us in the same way in respect to the Scandinavian work. The history of India was enriched from papers furnished us by Rev. P. M. Buck, Rev. J. L. Humphrey, M.D., Rev. J. M. Thoburn, D.D., Rev. C. P. Hard, Rev. E. W. Parker, Rev. Henry Jackson, Rev. T. H. Oakes, Rev. J. W. Waugh, D.D., Rev. T. Craven, Miss Fanny J. Sparks, and Mrs. G. H. M'Grew. Several of the Bishops who have visited our missions furnished us with very full reports of their visitations. Complete histories were furnished as follows: Of Bulgaria, by Rev. F. W. Flocken; of Italy, by Rev. L. M. Vernon, D.D.; of Mexico, by Rev. William Butler, D.D.; and of Japan, by Rev. R. S. Maclay, D.D. None of these papers, however, appear as they came from the hands of the writers. There was an "office" side of the subject of which they could not be informed; there were matters which their modesty forbade them to present, and there were reports and histories from other missionaries in the same field that have been more or less incorporated by us with the papers thus furnished. No imperfections or faults in our volume should be charged to these superintendents or to any others who have aided us, but to us alone. Scores of persons have placed us under obligations to them for some single item of information.

From all these sources we have appropriated, whenever it seemed best, the words of the writers, and it was not always possible to give due credit on the page without burdening our volume with references. Our task has been largely one of preparation rather than of authorship. It was assumed in response to a demand for the facts of the missionary history of the Methodist Episcopal Church. This preparation has been a most laborious task, especially as added to constant office duty, extensive travels, and frequent public speaking. Accuracy as to the facts, rather than literary excellence in communicating them, has been our aim, and yet we apprehend that many errors even of fact may have escaped us. We invite corrections from all quarters for future editions.

Neither the AUTHOR of this history, nor *any of the contributors, receives aught of pecuniary remuneration* for their service, all the profits of the publication going into the missionary treasury.

1879. J. M. REID.

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METHODIST EPISCOPAL MISSIONS.

PART I.

ORGANIZATION AND ADMINISTRATION.

Go ye into all the world, and preach the Gospel to every creature.—Mark xvi, 15.

This Gospel of the kingdom shall be preached in all the world for a witness unto all nations.—Matt. xxiv, 14.

1. Revival of the Missionary Spirit.

THE Lord Jesus Christ no sooner disappeared from among men than his disciples, in compliance with their great commission, "went forth and preached everywhere." The enthusiasm of a divine life gave insignificance to labors, dangers, and sufferings; and before the last of the apostles had gone to his reward they had proclaimed the Gospel in all lands known to them. Tradition declares that some of this band little spoken of in the Bible penetrated the remoter Orient. The twelve, in fact, filled the world with their doctrine.

The apostolic Church was *all* missionary. Its Founder was a missionary; so were all its members; and its entire spirit was missionary. When "the hour had come,' and he was praying to the Father for his disciples, he thus described them, saying, "As thou hast *sent* me into the world, even so have I also *sent* them into the world." All were "*sent*"—*all* were missionaries.

This missionary spirit did not long survive the age of the apostles. Heresies in doctrine began to appear, and naturally gave birth to defenders of the faith. Dogmatism rapidly displaced spirituality. One cannot fail to notice what an immense disproportion there is in patristic literature between the amount of that which is polemic, and that which treats of experience. Indeed, little is preserved from the theology of the Middle Ages but disputations. These often raged more fiercely as the difference was more minute. The missionary spirit of the primitive Church was largely lost amid the fierceness of these controversies.

With the conversion of Constantine came an influx of wealth and power, and wonderful material development of the Church, to the further disadvantage of its spirituality. The Church became a grand system of propagandism, and its history for centuries was one of great zeal for the Church; of great labors and sacrifices to add to her numbers and possessions, to build magnificent cathedrals and monasteries, and to swell ecclesiastical endowments. Emissaries of the Church there were in multitudes, but not *missionaries* except in name. "Converts" were counted by hundreds of thousands among the heathen, but they were made by a few drops of water, or by some other ordinance that could not even whiten the outside of the sepulcher, much less purify it of uncleanness. There could be no permanence to a work so superficial as this. These "missions" have long ago, for the most part, been re-absorbed by surrounding idolatries.

A *renaissance* of the missionary life of the Church could only be produced by a revival that should affect both head and heart. The Reformation of the sixteenth century, which Martin Luther, under God, be-

gan, accomplished the first; and this was supplemented, rounded and completed by the great heart-revival under the Wesleys and others. Then only did the lowly, and degraded, and afar off, again enlist the prayers and efforts of the Church. Prisoners were visited, colliers preached to, and the Evangel of mercy borne to the heathen. Individual effort naturally preceded organization, and even organization was at first comparatively crude and imperfect. The well-organized missionary society of the present time is a development, its inception dating from this great spiritual quickening.

There were only two Protestant missionary organizations in the world in the first half of the last century; namely, the English Society for the Propagation of the Gospel, and the Moravian Missionary Society on the Continent. Three others were added during the last decade of the same century, namely, the Baptist Missionary Society, of which William Carey was the founder, in 1792; the London Missionary Society, founded in 1795; and the Netherlands Missionary Society, in 1797. All the other great Protestant missionary organizations have arisen during the present century. The nineteenth century is the missionary epoch.*

It is not to be understood that there were not isolated instances, in all ages of the Christian era, of a noble appreciation of the great commission. The race of the faithful has never been extinct. But they were too few and too limited in extent to modify the general spirit of the Church till near the dawn of the nineteenth century.

The spirit of Protestant America was stirred by the same causes that had been reviving the Church in Europe; and the souls of Christians in the New World

* For a tabulated statement of the Missionary Societies of the world, see Appendix, No. I.

were going out after the lost and perishing. The Indians and the new settlers called for special Christian effort, and, with true comprehensiveness, the eye of love and faith looked with prayerful interest and eager desire to the far-off nations. In 1799 the Massachusetts Missionary Society was formed. In 1806 a Mr. Morris, of Salem, gave ten thousand dollars to Andover Theological Seminary, declaring his great object to be "the foreign missionary enterprise." Many such indications there were, but the rising missionary spirit had not yet combined in any great enterprise or plan for sending the glad tidings of salvation to the widely-extended pagan field.

It was in 1806 that Samuel J. Mills became a member of Williams College. When a child he had heard his mother say, "I have consecrated this child to the service of God as a missionary," and his soul, when converted, seemed fully penetrated with the idea that his mother's vow should be fulfilled. The next year after his admission to college he invited Gordon Hall and James Richards to a walk, and led them to a retired spot in a meadow, behind a haystack, where they spent all day in fasting, prayer, and conversation on the duty of missions to the heathen. The spot where they spent that day has become historic, and is now inclosed in a memorial park. Their conferences at length ripened into a private society among the pious students, the object of which was declared to be "to effect in the person of the members a mission or missions to the heathen." Of this society no person could be a member "who is under any engagement of any kind which shall be incompatible with going on a mission to the heathen," and each member was to "hold himself in readiness to go on a mission when and where duty may call." Richards.

Mills, and others, upon graduation, went to Andover Theological Seminary, and were joined by such students as Adoniram Judson and Samuel Newell.

When the General Association of Massachusetts convened at Bradford, in June, 1810, several of these young men appeared before the body, and represented their sense of duty to give themselves personally to mission work among the heathen. Thus the association were led to institute the American Board of Commissioners for Foreign Missions, the earliest of the great missionary associations of our country. Four years later followed the organization of the Baptist Missionary Union; and nine years later, namely, in 1819, the Missionary Society of the Methodist Episcopal Church, the third in chronological order of the great missionary associations in the United States.

Like nearly every part of our history as a Church, the Missionary Society was a child of Providence, born not of human suggestion, but of divine indication. For many years the opening frontier had invited labor that was supplied at the utmost sacrifice; and every-where benevolent hearts were making occasional and isolated gifts to aid in the support of pioneer preachers. Many Methodists, whose hearts were enlarged for the salvation of the world, in the absence of a Society of their own, contributed freely to the foreign work opened by other denominations. Our pioneer work at every point was in direct contact with the heathen aborigines, and all things were ready when God, with only a spark, touched the train, and light broke forth along the whole line. The deeply affecting interest which attaches to the incidents at the beginning of the Missionary Society possesses almost the charm of romance. Let us rehearse them.

2. Origin of the Missionary Society.

One Sabbath day, in the year 1816, Marcus Lindsay was preaching in Marietta, Ohio, and John Stewart, an inebriate colored man, was among his auditors. Stewart was sorely convicted and soundly converted. What followed he himself relates in a manuscript sent to Dr. Bangs for his "History of Missions." Stewart says: "Soon after I embraced religion I went out into the fields to pray. It seemed to me that I heard a voice, like the voice of a woman, praising God; and then another, as the voice of a man, saying to me, 'You must declare my counsel faithfully.' These voices ran through me powerfully. They seemed to come from a north-west direction. I soon found myself standing on my feet, and speaking, as if I was addressing a congregation."

He could not subdue the feeling within him, that there were sinners somewhere that even he must call to repentance; and he was continually drawn to follow in the direction from which the voices seemed to proceed. He at last took his knapsack, and set off toward the north-west, not knowing whither he was going. He says, "When I set off my soul was very happy, and I steered my course, sometimes in the road and sometimes through the woods, until I came to Goshen, where I found the Delaware Indians." The Indians, when he arrived, were singing, and preparing for a dance, and he captivated them with one of the songs of Zion. They repeatedly asked him to "sing more." He preached to them, and fancied that, having discharged his duty, he could return to Marietta, but the persuasive impression was irresistibly upon him, and he pursued his way to the Upper Sandusky, till he arrived at the house of

Mr. William Walker, agent of the Wyandots. Here, as the star of old rested over the manger, the voices seemed to stay our traveler. Suspicion soon disappeared before his artless testimony, and prepared his way before him.

Here he found, living as an Indian, one Jonathan Pointer, whom he had in former years met in Kentucky. He was now a fugitive slave, and a backslidden Methodist. Stewart said to him, "To-morrow I must preach to these Indians, and you must interpret." Pointer, bursting into tears at the recollection of departed joys, exclaimed, "How can I, without religion, interpret a sermon?" Then followed a night of wrestling and prayer, and the sermon on the morrow. Stewart made an appointment for the next day, to which only one old squaw came; but he preached faithfully to her. The next day his congregation was doubled by the addition of an old man, and Stewart again preached. The next day was Sabbath, and eight or ten attended. Soon crowds came to hear him, and many notable conversions followed, among which were Robert Armstrong, (who, taken prisoner when a lad, had been adopted by the Turtle tribe,) and the eminent chiefs Between-the-Logs, Mononcue, Hicks, and Scuteash.

The Church through the land was stirred to its profoundest depths by these triumphs of grace, and the needs of this and other work of the kind led to the organization of the Missionary Society of the Methodist Episcopal Church three years later. Individual solicitations for this work were made by many persons, especially in Ohio, where the family of Governor Trimble became thus actively engaged, and like interest was felt in Baltimore. Gabriel P. Disosway, Esq., then a young enterprising merchant of New York city, came to Dr. Bangs, pleading for the immediate organization of a

missionary society, such as other denominations had formed. But it was not then evident how such an institution could be formed and made compatible with our peculiar economy.

Dr. Bangs and Rev. Joshua Soule conferred together, and agreed that such society, if organized, must be under the *control* of the General Conference, and its missionaries in all respects subject to the Discipline of the Church, and that to so form it required much careful deliberation. Doubtless much consideration was given to the subject, and many propositions were made. Already local missionary societies had actually sprung up in Philadelphia, Boston, and probably at other places in the connection. The event could not longer be delayed. Rev. Laban Clark, some time in the year 1818, moved, in the meeting of the preachers of New York city, for the organization of a Bible and Missionary Society for the Methodist Episcopal Church.

New York city then constituted one circuit, the preacher in charge of which met the preachers of the circuit weekly to confer together, and transact any needful business. The Book Agents, Editors, and visiting ministers usually met with them. At this meeting were present Reverends Freeborn Garrettson, Nathan Bangs, Samuel Merwin, Joshua Soule, Thomas Mason, Laban Clark, Seth Crowell, Samuel Howe, and Thomas Thorp. The subject was fully discussed, the Society resolved upon, and Messrs. Clark, Bangs, and Garrettson were appointed a committee to draft a constitution. In due time this committee reported, and the Preachers' Meeting approved the form of constitution, and determined to submit it to a public meeting of members of the Church and friends of the missionary cause. This meeting convened in the Forsyth-street Church on the evening of

April 5, 1819. The first record of the Society begins as follows:—

"Bowery Church, April 5, 1819. At a call made yesterday from the pulpits, a large number of members of the Methodist Society met this evening at half-past seven o'clock. On motion of Joshua Soule, Rev. Nathan Bangs was called to the chair." Francis Hall was chosen secretary of the meeting. The Chairman stated the object of the meeting, and remarks were made by Messrs. Garrettson, Soule, and others. Then, on motion of Freeborn Garrettson, seconded by Laban Clark, it was

"*Resolved*, That it is expedient for this meeting to form a Missionary and Bible Society of the Methodist Episcopal Church in America."

On motion of Joshua Soule, seconded by Thomas Mason, the meeting proceeded to consider the Constitution that had been prepared, and, article by article, it was amended and adopted. Subscriptions were then taken, and, on motion of Joshua Soule, seconded by William Thacher, the new Society proceeded to elect its officers, with the following result,* namely:

Bishop WILLIAM M'KENDREE, *President.*
Bishop ENOCH GEORGE, *First Vice-President.*
Bishop ROBERT R. ROBERTS, *Second Vice-President.*
Rev. NATHAN BANGS, New York Conference, *Third Vice-President.*
Mr. FRANCIS HALL, *Clerk.*
Mr. DANIEL AYRES, *Recording Secretary.*
Rev. THOMAS MASON, *Corresponding Secretary.*
Rev. JOSHUA SOULE, *Treasurer.*

*For a complete list of Officers and Managers from the beginning, see Appendix, No. II.

Managers.—Philip I. Arcularius, Paul Hick, Joseph Smith, Gilbert Coutant, Samuel Stillwell, Joseph Sandford, Dr. Nehemiah Gregory, Dr. Richard Seaman, Robert Mathison, Samuel L. Waldo, Eliphalet Wheeler, George W. Pittman, John Boyd, M. F. Smith, Stephen Dando, William B. Skidmore, Abraham Shotwell, James B. Gascoigne, Nathaniel Jarvis, Samuel B. Harper, William Duval, James Donaldson, James Demarest, John Westfield, for New York; Robert Snow, Andrew Mercein, and Joseph Mosier, Brooklyn; Abraham Miller, Abraham Davis, and William Barker, Westchester; James Palmer and George Taylor, also for New York.

The above list, which differs from the one given by Dr. Bangs in his "History of our Missions," is, nevertheless, an exact transcript of the original record which now lies before us. The list ordinarily given is of the Board as elected April 17, 1820, as the record shows. On April 7, 1819, James Palmer and George Taylor sent in their resignations, and Abraham Paul and George Caines were chosen in their stead. On June 7, 1819, Eliphalet Wheeler also resigned; and on October 13 Abraham Miller, Abraham Davis, and William Barker resigned. To fill the existing vacancies the following were chosen, namely: Lancaster S. Burling, James B. Oakley, John Shaw, Benjamin Disbrow, and William Myers. On November 1st James Demarest resigned, and on December 6th Thomas Roby was chosen in his place. On the 6th of March Gilbert Coutant resigned, but his place was not filled, as the annual meeting was so near.

Strange as it may seem to us at the present day, the first thing to be done was to overcome objections to the enterprise, and arouse and interest the Church in it. As organized, the Society had the double character of a

Bible and Missionary Society. Many were opposed to this, thinking the Methodist Episcopal Church should co-operate with the American Bible Society; but this last-named Society shared in the general objections entertained at this time by Methodists to all societies that had assumed the name AMERICAN, and set up a claim to be *National*. Methodists were the only considerable body holding prominent anti-Calvinistic views, and were by no means distinguished for wealth or social position. Whether justly or otherwise, many of them felt that in these great societies they were permitted to exert but little influence, and could therefore best do their Tract, Sunday-School, and Bible work, through societies of their own. This, doubtless, led to the grafting of the Bible feature upon the present missionary organization; but by so doing it encountered the opposition of numerous Methodists who were friends of the American Bible Society. In the opposition on this ground the "Mite Society," as the Philadelphia Missionary Society was styled, actively shared. Beside, it objected to yield the right it had, under the constitution of the Mite Society, of appropriating its own funds—a right which the Missionary Society now organized proposed to yield to the General Conference.

Article XIII of the Constitution of the Missionary Society provided that the Society should be established "wherever the Book Concern may be located," and the approaching General Conference was authorized to insert articles into the Constitution for such purpose, and to make the Book Agents treasurers, and also to provide for the appropriation of its funds within the object specified. New York and Philadelphia, then young cities of not very unequal prospects, were competitors for the location of the Book Concern, and Philadelphia, having

a missionary society of its own, was little disposed to become auxiliary to the one more recently organized at New York, although the latter had presumed to organize itself for the whole connection, which the Philadelphia Society had not. Never, until the Bible feature was removed and the General Conference had requested it, did the Missionary Society within the bounds of the Philadelphia Conference heartily co-operate with the Missionary Society of the Methodist Episcopal Church. In 1844 a plan of actual union between these two Societies was ratified, and the Philadelphia Conference bears to-day the banner of our missionary host.

The Board of Managers at New York evidently from the beginning had expected the Society would in process of time branch out into the foreign field, and, this being apprehended, some were opposed to it on this ground. Our whole system, they said, was missionary; our preachers were not called, but sent; and the rapidly-swelling millions of our own country would furnish fields broad enough for all our energies and resources. The arguments of the enemies of all missions fell naturally into the hands of these persons, and were plied with disheartening effect. Moreover, the denomination was poor, and many doubted the possibility of success. Most frivolous objections, most unfounded prejudices, and evil surmisings without number, were presented on every side. But the greatest hinderance of all was from the apathy of the great body of the Church. Many who were at first favorably inclined to the Society became disheartened by the intensity of the opposition made to it. Managers tendered their resignations, or failed to attend the meetings. For three of the months of the year a meeting of the Board could not be assembled. Much courage was requisite to abide in the ship at such

an hour, but there were honored names that did it. Rev. Joshua Soule at one of the meetings of the Board, when very few were present, and when the whole outlook was gloomy indeed, said, "The time will come when every man who assisted in the organization of this Society, and persevered in the undertaking, will consider it one of the most honorable periods of his life."

The plan of procedure was to organize auxiliaries in all the principal cities, and then have other local and limited societies made auxiliary to these. But events took a course of their own. The first auxiliary formed was the Female Missionary Society at New York. This was organized about ninety days after the Parent Society was organized, namely, in July, 1819. It existed for nearly half a century, and did the best of service in this holy cause. One elect lady, Mrs. Mary W. Mason, filled its chief office during the whole period of its history, being in fullness of efficiency for two thirds of this time. It took a deep interest in all women in the mission field, whether married or unmarried. It exerted a great influence with the Board and Bishops in behalf of women, and raised a full proportion of the missionary funds of the Church. So far as we can learn, this Women's Missionary Society antedated all other missionary organizations of women in the land.

When its officers had become old, and when congregations had almost universally assumed charge of the matter of raising missionary funds, younger women, under the same inspiration, touched with the unspeakable degradation and misery of the "Five Points," in New York city, entered that place, and the land was at once electrified by their heroism and achievements. Similar home missionary associations among women sprang up in other cities, and the zeal and enterprise of these

absorbed the women of the time, and the first female auxiliary ceased to exist. But it had made an honored record.

The Young Men's Missionary Society of New York was the next auxiliary in order of time. It was formed a month or two later than the Female Auxiliary, and had not so long a history, but a very noble one. As will be hereafter seen, it had in charge the Liberia Mission.

Bishop M'Kendree and his colleagues entered heartily into the work of sustaining the Society. The Baltimore Conference led off in a most thorough indorsement of it, and formed an auxiliary. Virginia Conference followed the lead of Baltimore. Genesee Conference fell promptly into line, and the Domestic Missionary Society that had for some time existed in Boston reorganized and became an auxiliary. These, with three other auxiliaries, one at Cortland, N. Y., one at Stamford, Conn., and one at Columbia, S. C., constituted all the auxiliaries that had been reported as organized at the close of the first year. Helpful and inspiriting words came from them all, and the aggregate financial result for the year was $823 64, of which $85 75, or more than 10 per cent., was consumed in expenses, though no officers were salaried, nor had any missionaries as yet been appointed.

The first anniversary of the Society was held in the John-street Church, April 17, 1820. It was probably not a great occasion, if numbers in attendance be the standard. Nathan Bangs was in the chair, and delivered an opening address. Samuel Merwin conducted the opening religious services, and moved the acceptance of the report which had been previously read, and supported his motion in a speech. Thomas Mason sec-

onded the motion with a speech. The election and collection, with an item or two of business, made up the total of the exercises. The next year they sought to make the anniversary an important occasion. Rev. Ezekiel Cooper, John Emory, Elijah Hedding, Chaplain-to-Congress Ryland, Lawrence Keane, Asa Shinn, Joseph Lybrand, George Caines, Esq., and J. W. Watson, Esq., were all invited to be present and deliver addresses, but only a part of them came.

The General Conference convened in the city of Baltimore, May 1, 1820, just at the close of the first year of the Society, and its organization came to their attention in the address of the Bishops, and was referred to a committee, who in due time reported, and their report was adopted, giving the Society, and the missionary cause in general, a great and effectual impulse. First, the committee fully indorsed the cause of missions, reminding the Methodist Episcopal Church of the United States of its own indebtedness to missions, for Wesley was a missionary to the United States; so were Boardman, Pilmoor, Wright, Asbury, and others, and gratitude should prompt Methodists to be missionary in character.

The report said, "Methodism itself is a missionary system. Yield the missionary spirit, and you yield the very life-blood of the cause." It also pointed to the fact that our British brethren were before us in this cause; so were the Congregationalists of our own land, and the Baptists. It conceded that "the time may not be come in which we should send our missionaries beyond the seas," but, at the same time, it pointed to the nations that were flowing in upon us in an immense tide, especially the French and Spanish; also to the fields in the Canadas, the Floridas, in Louisiana, Arkansas, and Missouri, and particularly to the vast field

among the pagan aborigines of this continent. It referred with gratitude to the help proffered by the Government of the United States to establish and maintain schools among the Indians, and to the success that had already crowned missionary efforts among this people. It also highly approved of the organization of the Society in New York, and of its constitution, recommending all the conferences to take measures for forming auxiliaries. All this, as we have said, was adopted by the General Conference.

After heartily commending the pious zeal of the Philadelphia brethren, and voting them the thanks of the Conference, giving them also to understand that at the recommendation of the Board of Managers at New York the Constitution of the Society had been so amended as to make it purely a missionary society, separated from the publishing of Bibles, in accordance with the views of the Philadelphia brethren expressed in their address to the General Conference, they respectfully and affectionately recommended that the "Mite Society" should become auxiliary to the Missionary Society of the Methodist Episcopal Church. It was also decided that the Bishops should appropriate and draw the funds of the Society.

With a Constitution thus modified, and with the unqualified support of the General Conference, the Society became possessed of a new being. Hitherto its life had been like that of an infant born before its time, barely breathing; now it began to live. The General Conference had but just adjourned when the treasurer enthusiastically announced that he had received a donation from one of the managers, Dr. Nehemiah Gregory, of $500. Other generous donations were added. Most of the Conferences became auxiliary, and several of them appointed each a Vice-President to the Society, as

was their privilege according to the Constitution. The founders and managers of the Society were joyful and encouraged. The existence of the Society must really date from the General Conference of 1820.

3. Course of the Finances.

Before we record the achievements of the Society, it may be well, for the sake of unity, to trace some of the changes in its policy and practice which years of experience wrought, and in the *personnel* of the Mission Rooms.

For several years from its origin the Treasurer of the Society had always considerable balances on hand, for men and opportunities did not at once present themselves—this, though the contributions were not large, for there was little to stimulate great liberality. At the close of the report of 1828, however, only $167 11 were reported as being in the treasury. The work had overtaken the giving, and an appeal was made by the Board to the Church, in view of an empty treasury right in the face of opening fields and increased demands. The response of the Church was prompt, and the income of the Society for 1829 was doubled.* At the end of the year, though the drafts on the treasury far exceeded the income of the year, many of them not being yet presented, a large balance was again reported. Liberality at once flagged, in view of this seeming surplus, and the collections for several years fell off.

Something, however, should doubtless be allowed for the non-reception of funds from the Church in Canada, which after 1828 ceased to be a part of the Methodist Episcopal Church, or a contributor to the Society. It was not until 1833 that the collections passed be-

* See Appendix, No. III, for entire receipts of the Society.

yond the highest previous mark, but in 1834 the income was double that of 1833. This was the natural effect of opening the Liberia Mission. The South American field, too, was looming up before the mind of the Church, and was opened soon afterward, satisfying in some small degree a long cherished desire of many in the Church to enter the foreign field. The reports of the Treasurer from this time exhibit a steady advance of receipts, till at the close of 1844 they fell barely short of $150,000. The trifling falling off that followed the extreme financial stringency of 1837 can scarcely be counted an exception.

In the report of 1845 the receipts are greatly reduced, but this needs no explanation, for the separation which then took place between the North and South is yet too fresh in the public mind. The Society started in the dismembered condition of the Church with $94,562 27 for the year 1845, and amid the agitations that followed no advance could be expected. In 1850 the contributions of the Church again barely exceeded $100,000, but in 1852 there were reported $152,482 48. The receipts reported in 1853 were more than double this amount, but by changing the close of the fiscal year from May to January nineteen months must be reckoned in comparing this year with the others, and some allowance must also be made for the unusual amount of legacies, namely, $21,262 93, an amount not reached again till 1864. From this time onward there was a general advance, year by year, till after the opening of the civil war.

In 1862, as will be seen, there was an increase of more than 50 per cent., and from this there was a steady advance till, in 1866, the greatest figures were reached ever till then recorded by the Society, namely, $682,380 30.

Extraordinary expenditures on the part of the Government in carrying on our Civil War led to the issue of currency, and money became very abundant. This affected the collections favorably. Moreover, in the disturbed state of the country it was not possible to expand our work abroad or at home, and hence a large surplus accumulated in the treasury to meet the unusual providential demand that was to follow upon the return of peace and the re-opening of the South to our labors. This it was that enabled the Society in 1867 to appropriate $1,030,000.

There was for several years a falling off in the income of the Society, to be offset, however, by the increased value of the currency. In 1872 the receipts were again in advance of those of the previous year. The sum reported this year was $680,836 64, to which, for the purpose of comparison, must be added the grants of the Bible Society that were always reckoned in till 1871, making the income of the year $690,516 64. Very large appropriations were made by the General Committee at their meeting in November, 1872. They made appropriations to Canton and Intro-Africa, renewed those to Mexico, Italy, and Japan, and greatly advanced all the mission work, both at home and abroad. Some thirty missionaries, more or less, about this time went out into our foreign fields.

These movements constituted a call rarely exceeded in grandeur, and it seemed as if the Church were about to respond to this extraordinary demand made upon her, when, ere the year closed, in the opening of the autumn of 1873, a financial panic seized the country, interfering with the fall collections of this first year of the great onward movement, so enthusiastically inaugurated. This panic was followed by a derangement of the business of

the country, by grave discussions about the true financial policy of the nation, and by a scarcity of money and of work, from which the country but slowly recovered.

The disbursements of the Society steadily exceeded its income for the four years succeeding 1872, till its debt had mounted in November, 1876, to the sum of $151,746 56. The lowest immediately *post bellum* figures had been reached in 1868, namely, $606,661 69. And in this crisis the collections again sank in 1878 to but a little above $550,000. Nothing was to be done but to reduce the appropriations and expend all possible vigor upon the collections. This was done, and before the quadrennium had closed in 1880 the income had advanced again and exceeded $625,000. In the following quadrennium it passed beyond any previous record, and that upon a gold basis. The report of 1885 gives the receipts of the previous year as $831,028 36. The General Conference in 1884 gave to the Society Rev. Charles C. McCabe, D.D., as Corresponding Secretary, who raised the cry, "A Million for Missions." Secretary McCabe gave his strength and energy to arousing the churches, and the result was that in the year 1887, the million line was crossed and the debt of the Society was extinguished. The Church was then asked to raise the sum of twelve hundred thousand dollars for the year 1888.

It may be encouraging to note this financial growth as follows: In 1820, the first year of its history, the Society raised $823 04; in 1830 the contributions had increased to $13,128 63; in 1840 to $136,410 87; in 1860 to $262,722 77; in 1881 to $629,963 89; and in 1891 to $1,251,059 37—the latter amount being an increase of

nearly $116,000 over the year 1890, and very nearly double the amount contributed in 1881. The total amount raised by the Society from 1820 to 1892 was $25,844,101 93.

Nor must we refrain from giving credit to the Woman's Foreign Missionary Society, the Woman's Home Missionary Society, and Bishop Taylor's Self-supporting Missions Fund. The addition of the contributions from these several sources to the receipts of the parent Missionary Society gives as the total offerings of the Methodist Episcopal Church for missions, in the year 1891, the sum of $1,709,020 04, or the average of seventy-one cents per member. But even this amount was not large. For by the official statistics of 1891 the denomination numbered 2,386,549 members and probationers, owned church property valued at $113,018,065, and had increased over 100,000 in membership during the year.

Taking the Church statistics of 1893, and adding the receipts of the Woman's Foreign and Home Missionary Societies and Bishop Taylor's Self-supporting Missions Fund, the contributions for missions were over sixty-three cents per member.

It will be interesting to notice in passing that the contributions for missions had grown more rapidly than the membership. Thus in 1840, with a membership of 852,918, the Church gave for missions $136,410 87, or sixteen cents per member. In 1860 the membership was 994,447; missionary contributions, $262,722 77, or twenty-six cents per member. In 1890 the membership was 2,064,437; missionary contributions, $1,135,271 82, or fifty-five cents per member.

When the General Committee met in Minneapolis, November, 1893, it found a decrease in the receipts of

the year, the first time since 1888. The general depression in the financial condition of the country, which had resulted in the failures of many large corporations and private individuals and left a large number of unemployed persons, was partly the occasion of this decline, which amounted to $71,374 27. Yet it was gratifying to know that the bulk of this deficiency occurred in the department of Lands and Legacies, always the most fluctuating source of revenue, while but $10,000 of it was attributable to the falling off of the collections from the churches.

The condition of business was not materially relieved during the following year, and on the seventy-fifth anniversary of the Society, held in Brooklyn, November, 1894, its debt was $175,764 12, and the business outlook uncertain. The Committee faced the situation in faith and slightly advanced their total appropriations.

It is proper to state that of these missionary contributions about one half was appropriated to foreign and one half to the domestic missions of the Society; and that the total cost of collecting and disbursing the same did not exceed three per cent.; or, in other words, ninety-seven cents of every dollar went direct to the mission fields.

4. First Corresponding Secretary.

It will be remembered that the Missionary Society was located by the General Conference at the same place with the Book Concern that it might avail itself of the Book Agent for Treasurer, and have the countenance and co-operation of the other general officers of the Church. How much the Society has ever been indebted to these will appear by inspecting the list of

officers and managers in the Appendix. These services, for the most part, have been without pecuniary compensation. As the General Conference of 1836 approached, the Board felt impressed that the growing interests of the missionary cause in the Methodist Episcopal Church demanded the undivided services of at least one man. In this judgment the General Conference concurred, and took action. Accordingly "NATHAN BANGS, *Resident Corresponding Secretary*," appears for the first time in the report of 1837. He had written every annual report of the Society prior to this time, had acted for the Society in various offices, and now gave to it the unreserved energies of the best period of his life, and all the influence of a great name at its very zenith.

The effect of this appointment is seen in the steady increase of the funds of the Society; so that they were actually doubled during his first term, in face of an unprecedented prostration of business. More than any other, he deserves to be considered the father of the missionary work of the Methodist Episcopal Church. The happy effects consequent upon this appointment, led the General Conference of 1840 to make provision for three Corresponding Secretaries, and the report announced: "Nathan Bangs, D. D., William Capers, D. D. E. R. Ames, Corresponding Secretaries."

The first was resident at head-quarters, the second was in the South, and the last in the West. The chief business of the two last-named was to visit our missions to the Indians and "blacks," to stir up the Churches and increase the collections, while the burden of the correspondence and management still devolved on Dr. Bangs. After a single quadrennium it was thought that the cause could again be intrusted to a single Secretary, especially as there was a prospect of a greatly

reduced field, and the General Conference of 1844 therefore, elected but one.

During Doctor Bangs' administration, the policy of the Society continued much the same that it was in the beginning, though expressed from time to time with greater precision in the Constitution and By-Laws. It is significant that in the first Constitution this Society was designated as belonging to the "Methodist Episcopal Church *in America*," not the United States of America, for its founders meant to have at least the continent for a field. Upon revision, in 1828, the words, "in Amerrica" were stricken out, for already the possibility of having the world for a field had entered leading minds. The establishment of the Society, according to the Constitution as perfected in 1828, was "for the express purpose of enabling the several Annual Conferences more effectually to extend their missionary labors throughout the United States and *elsewhere*, and also to assist in the support and promotion of missionary schools," the last clause being an addition. At the close of the first administration, the General Conference of 1840 still further added the words, "in our own and in foreign countries." These various amendments are indicative of the growth of the idea of foreign missions in the Church. In 1836 the election of the Corresponding Secretary was devolved upon the General Conference, though he was to labor under the direction of the Board of Managers. As this was a chartered institution, empowered by the Legislature to elect its own officers, for legal effect the form of an election was always repeated by the Society. All ordained ministers of the Methodist Episcopal Church, who were members of this Society, were *ex-officio* members of the Board of Managers, and every Annual Conference was entitled to

one Vice-President. The Bishops were authorized to establish missions, appoint missionaries, and pay their expenses, by draft on the Treasury. So far as we know this great trust was in all cases satisfactorily discharged. Dr. Bangs continued to hold this office till, in 1841, persuaded by friends and against his own judgment, he resigned it to enter upon the presidency of the Wesleyan University, at Middletown, Conn.

5. Dr. Pitman, Corresponding Secretary.

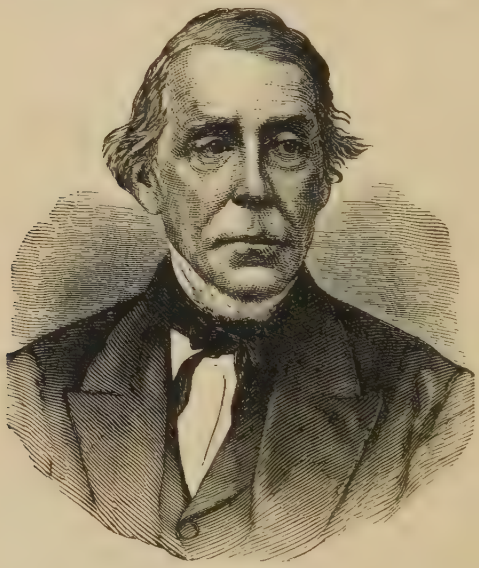
The successor of Dr. Bangs was to be chosen by the New York Annual Conference, as the Constitution of the Society and the Discipline of the Church declared. Public sentiment seemed to center on no one name, and the great interest felt in the subject ripened into excitement as the session of the Conference approached. While the subject was before the Conference, Rev. Charles Pitman, an eloquent and useful preacher of the New Jersey Conference, entered the room, and many beholding him, there seemed to be concentration upon him, as the most fitting person, and he was accordingly elected. Serving for the residue of the quadrennium he was re-elected by the General Conference of 1844, and again by the General Conference of 1848. The great events of his administration were entering upon the China Mission and the Mission in Germany and Switzerland, of which we speak in the appropriate places.

The Domestic work had also greatly enlarged, and California, especially from the vast influx of population consequent upon the discovery of gold, began to make importunate demands upon the Society for men and means. Dr. Pitman's eloquent sermons and addresses were every-where an inspiration to the Church. In the

year 1849, in the midst of his work, Dr. Pitman was smitten with paralysis of the tongue, and was compelled to resign his office. This he did March 20, 1850. The disease slowly spread over his entire system, and four years afterward terminated his life.

6. Dr. Durbin, Corresponding Secretary.

The Constitution of the Society had been so amended by the General Conference of 1844 as to take from



REV. JOHN P. DURBIN, D. D.

the New York Conference the power of filling vacancies in the office of Corresponding Secretary, and it had been given to the Board of Bishops. At a meeting of the Board of Managers, held April 15, 1850, Rev. John P. Durbin, D. D., was introduced, properly accredited from the Bishops, as Corresponding Secre-

tary of the Missionary Society of the Methodist Episcopal Church. The General Conference of 1844 had made still other important changes in the Constitution of the Society. They ordained the division of the Church into as many Mission Districts as there were effective superintendents, and the appointment by the Bishops of one man from each of these districts, who together should constitute the General Missionary Committee. This Committee was to meet annually in New York city, and, jointly with the Board of Managers, Corresponding Secretary, and Treasurer, determine the amount to be drawn for the ensuing year, and the proportion of the same for Domestic and for Foreign Missions. In conjunction with the Bishop presiding at the New York Conference, they were to designate what fields should be occupied as Foreign Missions; the number of persons to be employed in the same, and to estimate the sums necessary for the support of each mission, subject to the approval of the Bishop presiding. They were also to determine the amount each Bishop should draw for *domestic* missions, thus reserving to the Board the administration of Foreign Missions.

A new mission field might be opened in the interim of the sessions of the General Committee by the Board of Managers, with the concurrence of a majority of the Bishops, and in the same way any unforeseen emergency was to be provided for. Here was inaugurated what, with certain amendments, continues to be the excellent policy of this Society to this day. These amendments we pause here to note.

In 1852 the Constitution was so amended as to make the concurrence of the Bishops in charge of the work necessary to open a new mission or provide for an emergency. In 1856 the concurrence of the Board of Man-

agers with the General Committee was made requisite to determine the fields to be occupied, the number of missionaries, the amount necessary for the support of each, and what each Bishop should draw for the domestic work.

Hitherto the Board of Managers had consisted of thirty-two laymen, with all ordained ministers either traveling or local who were members of the Missionary Society, as *ex-officio* members of the Board. The General Conference of 1856 determined that the clerical members of the Board should not exceed thirty-two, the number to be defined by the annual meeting of the Society. In 1864 the General Committee was made to embrace the Assistant Corresponding Secretaries, and the Bishops were endowed with full power to administer the missions in the interim of the General Committee. In 1868 the General Conference allowed the Board of Managers to name annually from among themselves a number of members of the General Committee equal to the number of Missionary Districts, and it was required that the Bishops be notified to attend the meetings of the General Committee, and to advise in all matters before them.

In 1872 most radical changes were made in the Constitution, necessitating a new charter, which in turn necessitated still other changes in 1876, by which at present the Board of Managers is made to consist of the Bishops, thirty-two lay members of the Methodist Episcopal Church, and thirty-two traveling ministers elected by the General Conference for a term of four years; the list being subject to annual revision by the General Committee. The Bishops were made members of the General Committee, while the representatives of the districts were to be elected by the General Conference on nomination by the delegates of the Annual Conference within each district respectively.

Thus the Society reached its present degree of perfection during the administration of Dr. Durbin, who brought to the office the most eminent qualifications. He possessed a wealth of intellectual stores that were given to the public in most thrilling sermons and addresses. His fame as an orator had gone out to the ends of the earth. To all this was added a very rare ability to do the business of the office. He was thorough, systematic, painstaking, and conscientious in the smallest matters. It was as if the great Head of the Church had made him for this very post to which the General Conference four times re-elected him. When he ceased to be able longer to work, the Church felt it a pleasure to retain him as Honorary Corresponding Secretary till his death, which occurred October 19, 1876.

The Annual Report of 1876 says of him: "No name as yet identified with our history as a Society is so memorable as that of Durbin; and justly so, for the inspiration of his soul, and the peculiarly methodical character of his mind, are stamped indelibly upon its every part. When he entered the office our income was but one hundred thousand dollars, now it exceeds six hundred thousand dollars. Then but thirty-seven thousand three hundred dollars were appropriated to foreign missions, now nearly three hundred thousand dollars are devoted to this work. Foochow was then really our only foreign field, for Liberia and South America could scarcely be so regarded; now the sun never sets on our work among the nations. To his wisdom, foresight, comprehensiveness of view, and personal influence, these grand results must be largely attributed. His monument is in every land."

The chapter, "For the Support of Missions," as it stood in the Discipline for many years was mainly written by him. Its first sentence, as he framed it, is a key

to the new administration: "The support of missions is committed to the Churches, congregations, and Societies, as such." Already this had become to some extent the case, and the local auxiliaries were dying out, absorbed in the effort of congregations and Churches, "as such," for missions. This tendency was encouraged, and became of full effect under this administration. The pastors, without any expense to the Society, now take the collections, and the Conference auxiliaries are now the only ones. To reach the pastors and chief laymen of the Church the amount of letter-writing and travel done by Dr. Durbin was truly incredible. Having this in contemplation, Dr. Durbin made it a condition of assuming the position that assistance should be granted him in the office, and a committee was appointed to confer with Rev. David Terry, a member of the Board of Managers, and a New York city missionary actively engaged at that time in securing the Bethel Ship for Scandinavian work, who was deemed the most suitable person for this position known to the Board. He entered the office with Dr. Durbin, and shared with him in the arduous labors of this period of the Society's history. After a brief time he was elected Recording Secretary of the Society, to which office he was re-elected each year till in the year 1883 wasted by consumption, and beloved and honored by all who knew him, he passed rejoicingly from the most untiring labor to glorious reward.

In the year 1860 the General Conference provided for the election of an Assistant Corresponding Secretary, to reside in the West, and to labor to promote the general interests of the Society under direction of the Board at New York. To this office Rev. W. L. Harris, D.D., was elected, who faithfully and successfully addressed himself for a quadrennium to his assigned duties, when it

Medical Dispensary.

was decided that his services were greatly needed at the office in New York, and provision was accordingly made for two Assistant Corresponding Secretaries; Dr. Harris being retained for the office, and Rev. J. M. Trimble, D. D., elected for the western field, to take the duties hitherto performed by Dr. Harris. Dr. Trimble was one of the earliest and strongest friends of the Society, and his love and zeal for it led him to abundant labors that yielded corresponding results. The General Conference of 1868, however, indefinitely postponed the election of the second Assistant Corresponding Secretary, leaving Drs. Durbin and Harris at New York in charge of the entire work. This proved a quadrennium of much care and labor to the assistant. The failing health of Dr. Durbin devolved upon the assistant, in fact, all the great duties of the office. With amazing endurance he performed the work until, in 1872, he was elevated to the Episcopacy.

7. Later Administration.

The office of Corresponding Secretary being entirely vacant, by the retirement of Dr. Durbin and the election of Dr. Harris to the Episcopacy, after much deliberation the General Conference determined to elect "three Corresponding Secretaries," and chose to fill the office Rev. R. L. Dashiell, D. D., Rev. T. M. Eddy, D. D., and Rev. J. M. Reid, D. D. They toiled together with great success, though amid the business reverses of the country, until October 7, 1874, when Dr. Eddy was suddenly stricken down by death. The universal Church mourned the loss of his great activity and eloquent words, and his colleagues were especially bereaved. The Bishops did not exercise the right they possessed

of filling the office, and the General Conference of 1876 provided for only two Corresponding Secretaries, and re-elected Drs. Dashiell and Reid.

The quadrennium had not passed before Dr. Reid stood alone with his great charge, for Dr. Dashiell had sunk into the grave beneath an agonizing disease with its painful surgical attempts at relief or cure. He died in March, 1880. Dr. Dashiell's was a tongue of fire, his imagination vivid as the lightning, his heart tender as a woman's, his eye taking in at a glance the needs of a lost world. It was thought advisable to impose upon Dr. Reid all the duties of the office for the residue of the term. God strengthened him for the demand, and the next General Conference gave him as an associate for the following quadrennium Rev. Charles H. Fowler, D. D., who expended a wealth of most vigorous and successful labor both in the office and on pulpit and platform, and was then elevated to the Episcopate.

The most marked change of the administration was the removal by death from the office of Recording Secretary of the saintly Rev. David Terry, and the election to that office of Rev. James N. FitzGerald, D. D., who held the office till he was made a Bishop by the General Conference of 1888. Rev. Charles C. McCabe, D. D., in 1884 was elected secretary with Dr. Reid.

At the General Conference of 1888, Rev. Charles C. McCabe, D. D., Rev. J. O. Peck, D. D., and Rev. A. B. Leonard, D. D., were chosen Corresponding Secretaries, and this position *emeritus* was assigned to Dr. Reid. Almost immediately afterward Rev. Stephen L. Baldwin, D. D., was elected by the Board of Managers Recording Secretary.

The Corresponding Secretaries were all returned to

their responsible position by the General Conference of 1892, and went through the land sounding the clarion cry "A million and a quarter for Missions." Each Secretary had his own peculiar endowments for the work of raising money. The gratifying results of their eloquence and song and toil were manifest in the advancement of Methodist mission work as it is shown in all parts of the world. But, to the grief of the whole Church, in the spring of 1894 Dr. Peck was suddenly prostrated by sickness, and on the 17th of May he closed the record of a most successful life, and his eloquent tongue was silent in death. Such was his fidelity to the work assigned him by the Church that, up to within two days of the time when he was stricken with his fatal illness, he was present in the office of the Missionary Society, attending to his allotted duties. A strong man, who had been especially eminent throughout the whole Church as an evangelist, he was about starting, by permission of the Board of Managers, to inspect some of our mission fields in Europe and in India which had been under his especial care. He anticipated with great delight a visit to the land where Jesus was born and suffered and died; but he was suddenly translated to the land where the risen and glorified Jesus lives forever. The Church at large felt deeply the loss which it sustained, but the Missionary Society, and especially his colleagues and associates in the office, felt it most deeply of all.

The law of the Church authorizes the Bishops to fill the vacancy in such a case, but after the most careful consideration they decided not to do this, and referred the responsibility to the General Conference of 1896. The term is now in successful progress under the faith-

ful labors of the surviving Secretaries and the co-operation of the Recording Secretary and others in and out of the office. The results of this disposition of the work will be set forth in the records of the following pages.

8. The Office of Treasurer.

The Treasurer of the Missionary Society is elected by the General Conference, but vacancies are filled by the Bishops, and until the Bishops fill the vacancy the Board of Managers can provide for the duties of the office.

The following have filled the office to date: Rev. Joshua Soule, D. D., (1819–22;) Rev. Nathan Bangs, D. D., (1822–35;) Rev. Beverly Waugh, D. D., (1835–36;) Rev. Thomas Mason, (1836–41;) Rev. George Lane, D. D., (1841–53;) Rev. Thomas Carlton, D. D., (1853–72;) Rev. Reuben Nelson, D. D., (1872–79;) Mr. John M. Phillips, (1879–89;) Rev. Sandford Hunt, D. D., (1889——.)

The office of Treasurer has for many years been filled by the senior Book Agent in New York, with the senior Book Agent at Cincinnati as Assistant Treasurer. It will be seen from the above that from before the division of the Methodist Episcopal Church, in 1844, Rev. George Lane, D. D., filled the position till 1852, when Rev. Thomas Carlton, D. D., assumed these duties and responsibilities, which continued in his hands till 1872, when, "in accordance with established custom," says the Annual Report, he was "succeeded by Rev. Reuben Nelson, D. D., one of the Book Agents at New York." The Board expressed, by resolutions, its appreciation of the long service of the outgoing Treasurer. It is recorded in the "Cyclopedia of Methodism" by Bishop Simpson that during Dr. Carlton's term of office "the

credit of both enterprises [Book Concern and Missionary Society] was maintained at a high standard, and he displayed unusual talent as a financier."

Rev. Reuben Nelson, D. D., succeeded Dr. Carlton in this office in 1872, and continued to perform its duties with fidelity till his death, which occurred in New York, February 20, 1879. The Report for 1879 says, "He remained at duty while death was stealing upon him, and might be almost said to have fallen at his post."

Mr. John M. Phillips, having become senior Book Agent by the death of Dr. Nelson, was made the Treasurer of the Missionary Society, filling that office till his death, January 15, 1889. The Board of Managers declared that "no utterances could be too fervid touching his fidelity and competency in the custody and disbursement of millions of dollars that came to his hands as Missionary Treasurer and as Agent of the Book Concern at New York, or concerning his long-tried, inflexible honesty, and his superior business ability. His reputation as a faithful steward, crowned by years of active and devoted service, was conspicuous for its perfect purity."

Mr. Phillips, with his associate, Dr. Sandford Hunt, gave much intelligent thought and urgent service in devising the plan and superintending the erection of the new building on Fifth-avenue and Twentieth-street for the Book Concern and Missionary Society.

Rev. Sandford Hunt, D. D., was chosen Treasurer on the death of Mr. Phillips, and succeeded to his duties and responsibilities in the building operations as well as in the usual cares of the treasury. It still continued to be the custom that the senior Book Agent should render all this service without compensation, though it had

grown to such dimensions as to demand nearly half his time. The banking alone is a great responsibility, and the cause of far more than ordinary anxiety when a time of great financial depression, such as came upon the country in 1893, makes it a difficult and delicate task. It is needless to do more than to refer to the Annual Reports to see with what marked success and fidelity these onerous responsibilities have been met by the several incumbents of the office.

The Assistant Treasurers who have shared this responsibility and have performed their duties with fidelity, with the dates of their service, are as follows: Rev. George Lane, D.D., (1837–38;) Rev. John F. Wright, D.D., (1838–45;) Rev. Leroy Swormstedt, D. D., (1845–61;) Rev. Adam Poe, D. D., (1861–69;) Rev. Luke Hitchcock, D. D., (1869–80;) Rev. J. M. Walden, D. D., (1880–84;) Rev. Earl Cranston, D. D., (1884——.)

9. Woman's Foreign Missionary Society.

The careful reader of these pages will not fail to perceive how early the hearts of the women of Methodism were touched for the heathen. The first after John Stewart to fly to the heathen Indians was a young and gifted woman of no mean rank—Harriet Stubbs. And others followed her godly example.

At a meeting of the Board of Managers of the Missionary Society of the Methodist Episcopal Church, held April 7, 1819, two days after its formation, on motion of Joshua Soule, seconded by James B. Gascoigne, it was

"*Resolved*, That the females attached to the Methodist congregations be invited to form a Society auxiliary to this."

Rev. Nathan Bangs was requested to issue the call.

Quick to respond, ninety days had scarcely passed after the organization of the Missionary Society of the Methodist Episcopal Church before the women of New York city had organized an auxiliary that lasted for nearly fifty years, and did noble service in the work of Methodist missions. There were also Female Missionary Societies at an early date in Baltimore, Boston, and other places. Our own Church gave the largest liberty to women, and it was not strange that they should thus be foremost among Christian women in this blessed work.

It is the fate of all independent organizations to perish, but the Church will last while the world lasts. There came a period soon when a very much wider sphere was opened to woman in our land. She was bearing herself in all departments with greater confidence and independence. Just at this time, also, the missionary work in India had been so far prosecuted that the wives of missionaries and others were having greater access to the women of India, who were in the main inaccessible to Christian instruction from males. Christian women must elevate and save these heathen women, and now the door to doing it was opening.

Rev. J. W. Waugh, of India, in February preceding the organization of the Woman's Foreign Missionary Society, wrote: "Some one hundred girls and young women are here breaking over customs sanctioned by the practice of centuries, and are attending schools, learning to read and write." This, in truth, was like all other parts of our missionary work. God had prepared the way for this particular style of work, and touched the vision of living faith to perceive this preparation, and seize the opportunity for the glory of his own great name. In a word, it was providential.

For some time Dr. Durbin had been writing, as his

wont was, to different persons, stirring them up to an interest in the Zenanas, now evidently inviting Christian workers. Before he had read the first letter about the Woman's Foreign Missionary Society he had sent an article to the "Missionary Advocate," describing the Zenana schools, and saying, "Our sisters in the mission, and particularly at Lucknow, are engaged in this work to the extent of their ability, but they are greatly too few to compass the work. Young devoted Christian women ought to be sent to their aid."

Since 1860 "The Woman's Union Missionary Society for Heathen Lands" had existed, and acted a noble part under the leadership of that saintly and now sainted woman, Mrs. T. C. Doremus, and in 1868 "The Woman's Board of Missions, Auxiliary to the American Board," had been organized.

The head-quarters of the American Board were at Boston, and here at this time were Rev. E. W. Parker and wife, of the India Conference, on leave of absence; Mrs. Dr. William Butler, wife of the first Superintendent of our India Mission; and Dr. W. F. Warren and wife, just from our mission in Germany. Methodist women could not fail to be impressed and stimulated more or less by the organization of the new Societies above-mentioned, an impression which these zealous missionaries were careful to deepen.

On the 17th of March, 1869, Mr. Parker addressed the Corresponding Secretaries at New York in reference to a proposed missionary organization in Boston of Methodist women. Dr. Durbin replied on the 20th, giving an outline of his own thoughts on this subject, and advising mature deliberation in view of the great gravity of the subject. He also expressed the hope that the ladies would steadily aim at two points: First, To

raise funds for a particular portion of our mission work in India, perhaps also in China; Second, Leave the administration of the work to the Board at home and the missions in India. Two days after the writing of this letter Mrs. Parker and Mrs. Dr. Butler organized a Society at a meeting of nine ladies. At a meeting held on the 30th of March a Constitution was adopted, and officers chosen, mainly from Boston and vicinity. One Corresponding Secretary was from the West, and forty-four Vice-Presidents were chosen from the various States.

It was soon found that this was by no means satisfactory, but that to obtain the co-operation of Methodist ladies throughout the country there must be more extended consultation. Much, perhaps, was said and written within a brief period. On the 23d of April Dr. Durbin invited the ladies to a Conference, which was held in Boston on the 7th of May. The Secretaries found the missionary spirit manifested by these ladies worthy of all commendation, but were apprehensive of collisions both at home and abroad. Dr. Durbin earnestly desired unity of administration in both places. The ideal of the ladies was, however, molded after the "Union Missionary Society," which was entirely undenominational, and this ideal seemed to the Secretaries incompatible with our rigid connectionalism. Compromise was necessary, and thus resulted the present form of the "Woman's Foreign Missionary Society:"

1. The organization was to confine its labors to "sending female missionaries to women in foreign mission fields of the Methodist Episcopal Church."

2. In the employment and remuneration of missionaries, the designation of their fields of labor, and in the general plans and designs of the work, they were to be subject to the approval of the Parent Society, under the

supervision of which, and in harmony with it, they were to work.

3. Collisions at home were to be avoided by taking no collections or subscriptions in any promiscuous assembly, but they were to raise their money in such ways as would not interfere with the income of the Parent Society.

One million Methodist women in the United States, laying aside two cents weekly for the women of heathen lands, would make a grand offering to the blessed Christ. This amount could be saved by the poorest of them who had a heart to it. The oftener we give the oftener we pray, and hence the reflex influence of the plan proposed. To all this the Secretaries consented, and the Parent Society gave the new organization their hearty approval, saying, "If the ladies who govern these Societies adhere to the plan of subordinating their work to the rules and authority of our Church and of her chief Missionary Society, we do not perceive that there can arise any conflict or interference with the general plan of our missionary operations. . . . Until, therefore, the Societies named depart from these principles, we discover no reason for using other language in reference to them than that of the great Master, 'Forbid them not; for who are not against us are on our part.'"

At the moment of this organization Miss Isabella Thoburn had offered herself to the Parent Board for India, and her case, in conformity with the compromise, was commended to the new Society, and she was the first missionary appointed by the Society. Misses Beulah Woolston and Sarah H. Woolston were never, strictly speaking, appointed by the Woman's Foreign Missionary Society, but accepted by them in 1871 in pursuance of an arrangement between the two Societies, by which the

girls' schools in Foochow, founded, and fostered for many years by the Parent Society, were transferred to the Woman's Society. The ladies had been in Foochow since 1859, under the auspices of the Ladies' China Missionary Society in Baltimore.

A medical missionary was called for, and Miss Clara A. Swain, who had been preparing for work in our India Mission, presented herself. "The Woman's Union Missionary Society" proposed to support her, but this could not be, as no one not subject to our direction could be permitted to labor in our missions. The "Woman's Foreign Missionary Society" of our Church appointed her, and she went out under their auspices. So far as we know she was the first medical woman sent to Asia. A royal line follows, whose names and heroic achievements are chronicled in the record of the several missions. At the request of the Woman's Foreign Missionary Society the Female Orphanage at Bareilly also, which had been so successfully carried on for years by the Parent Society, was committed to their hands, and after some years the premises occupied by it were bought by the "Woman's Foreign Missionary Society."

The Woman's Foreign Missionary Society exists in eleven branches, which are really so many different Societies, confederated under one central Executive Committee.

At the time of the celebration of the twenty-fifth anniversary of the Society, March 23, 1894, it exhibited ninety-four Conference auxiliaries with three hundred and nineteen District organizations. It enrolled a membership of one hundred and fifty-one thousand; this included two thousand eight hundred and seven members connected with the ten German Conferences in the United

States, and others organized into fifty societies in the Germany and Switzerland Conference. They had sent two hundred and thirty-five missionaries to the several foreign fields occupied by the General Society. Of these, thirty-four were medical graduates. Fifteen of the whole number had died; forty-six had married, and nineteen had retired from the work. They were then supporting one hundred and forty-six missionaries, one hundred and eighteen of whom were on the field, and twenty-eight at home with impaired health. The Bible readers and assistants numbered over six hundred, while nearly nine thousand pupils were under instruction in three hundred and eighty-three day schools and nearly three thousand pupils were in forty-one boarding schools; five hundred were gathered in ten orphanages, and one hundred and fifty-six in eight training schools. They also supported three "Homes for Homeless Women." In furnishing houses for its missionaries and school buildings, it had at that date over $400,000 invested in real estate. In its thirteen hospitals and dispensaries some fifty thousand women were receiving treatment.

"The Heathen Woman's Friend," the organ of the Society, had a circulation of 21,519. The Society also published a paper in the German language, "Der Heiden Frauen-Freund," while the "Heathen Children's Friend," a paper not yet four years in existence, had a subscription list of 13,521. A vernacular paper had been established in India for circulation among the women in zenanas, for which an independent endowment of $25,000 had been secured, and the paper was being published in five dialects. The "Heathen Woman's Friend," besides meeting all its own expenses from the

beginning, contributed in eleven years prior to October, 1893, $26,000 toward the publication of miscellaneous literature for the Society, of which they had issued some millions of pages annually.

The accounts of the work abroad will be found in connection with the several missions.

The contributions of the Society attest the zeal and energy of those who direct its affairs. They have been as follows:

From March,	1869,	to April,	1870.....	$4,546	86
" April 1,	1870,	to "	1871.....	22,397	99
" "	1871,	to "	1872.....	44,477	46
" "	1872,	to "	1873.....	54,834	87
" "	1873,	to "	1874.....	64,309	25
" "	1874,	to "	1875.....	61,492	19
" "	1875,	to Feb. 10,	1876.....	55,276	06
" Feb. 10,	1876,	to "	1877.....	72,464	30
" "	1877,	to "	1878.....	68,063	52
" "	1878,	to "	1879.....	66,843	69
" "	1879,	to "	1880.....	76,276	43
" "	1880,	to "	1881.....	107,932	45
" "	1881,	to Oct. 1,	1882.....	195,678	50
" Oct. 1,	1882,	to "	1883.....	126,823	33
" "	1883,	to "	1884.....	143,199	14
" "	1884,	to "	1885.....	157,442	66
" "	1885,	to "	1886.....	167,098	85
" "	1886,	to "	1887.....	191,158	13
" "	1887,	to "	1888.....	206,308	69
" "	1888,	to "	1889.....	226,496	15
" "	1889,	to "	1890.....	220,329	96
" "	1890,	to "	1891.....	263,660	69
" "	1891,	to "	1892.....	265,342	15
" "	1892,	to "	1893.....	277,303	79
" "	1893,	to "	1894.....	311,925	96
Total since organization.....				$3,451,683	07

10. Woman's Home Missionary Society.

At the close of the civil war the importance of work for the freedwomen of the Southern United States was seriously felt by many women of the Church. This was urged on the attention of the "Woman's Foreign Missionary Society," but it was thought they might better continue to restrict their work to foreign fields.

A meeting of ladies interested in the home field was called in Cincinnati, September, 1876, when a resolution was adopted recommending work auxiliary to the Freedmen's Aid Society and the appointment of a lady assistant to the Corresponding Secretary. This was not found practicable, because the introduction of women into the Board of Managers, by the law of the State of Ohio, under which that Society holds its charter, would endanger its title to property.

Failing in efforts to secure the needed work through existing agencies, those whose sympathies had been enlisted continued to urge the work through the press and by private appeals. The first contribution of money in behalf of this movement was a five-dollar gold piece given by the mother of Bishop Gilbert Haven, who said, "This is for the work of freedwomen." Making this gift the opportunity, an appeal was issued for money to sustain a missionary at Atlanta, Ga. This resulted in the employment of women as missionaries at Atlanta and New Orleans, who for several years were supported by private contributions. The approval of this enterprise by the General Conference of 1880 led to the organization of the "Woman's Home Missionary Society."

The first meeting in this behalf was called by Mrs. Dr. R. S. Rust, in Trinity Methodist Episcopal Church,

Cincinnati, O., June 8, 1880. After consultation with representatives of general Church work in Cincinnati, it was decided to form a new Society. The Constitution of the Woman's Home Missionary Society, substantially the same as was approved four years later by the General Conference of 1884, was adopted at a meeting held July 10. This provides for co-ordinate organizations in each Conference, and the forming of auxiliary societies in the several charges. Its appropriations are made by the General Board of Managers, a delegated body, which meets annually. The administration of its affairs, *ad interim*, is given to a board of twenty-one ladies, known as the General Executive Board. While recognizing the fact that our cities presented the largest and possibly the most important home-mission field, the Society at first sent her missionaries to labor among the neglected populations of the South, and employed teachers in the West for planting Christian schools among Mormons and Indians. The contributions of the few scattered auxiliaries could be united for the support of a frontier mission, but at that time unanimity in behalf of any one of our cities could not have been secured.

At the close of the war when our Church entered the South with evangelizing influences in behalf of the freed people, it became necessary that the mothers, the home-makers of these people, should be instructed in the details of housekeeping and the moralities and proprieties of a well-ordered home. This could only be secured by the labor and sympathy of Christian women. It soon became manifest that to secure this object some method more permanent in results than house-to-house visitation was demanded. The suggestion which led to the establishment of industrial institutions in connection with

the colleges and seminaries of the Freedmen's Aid Society came from Miss Jane Bancroft in 1882, then Dean of the Woman's College at Evanston, Ill., who advocated instruction in the practical duties of housekeeping as a department of our Church schools, and sent a contribution to provide a "cottage home" in connection with Clark University. Two buildings for this object were erected during the following year, one at Atlanta, Ga., and the other at Little Rock, Ark., the latter furnished by the liberality of Mrs. Philander Smith, of Oak Park, Ill. Subsequently twelve others were placed in co-operation with our colleges at Holly Springs, Miss.; New Orleans, La.; Marshall, Tex.; Greensboro, N. C.; Morristown and Athens, Tenn.; Camden and Orangeburg, S. C.; and schools with the industrial feature were established at Jacksonville and Ocala, Fla.; Savannah, Ga.; and Asheville, N. C. These provided training in all departments of housekeeping, cooking, plain sewing, millinery, etc., for not less than five hundred girls annually.

The first building erected by the Society was in aid of their seminary in Salt Lake City at a cost of $6,000. Later an industrial school for Mormon women was projected in that city, for which Mrs. Angie F. Newman secured an appropriation from the government. This was diverted from its original purpose by political schemers. The Society provided in Utah nine buildings with the threefold purpose of mission-home, school-house, and chapel. Mission schools were maintained at Elsinore, Provo, Maroni, Logan, Ephraim, Spring City, Salt Lake City, Mount Pleasant, San Pete Valley, Spanish Fork, Grantville, and Richfield.

Missions for Indians were undertaken among the

Pawnees, Poncas, Otoes, Arapahoes, Osages, Apaches, Navajoes, Nooksachks, for the Digger Indians in California, and in Alaska for the Aleuts. In New Mexico schools were established at Las Vegas, Albuquerque, and Candelarius.

A bureau in behalf of the Chinese was organized in 1883. A proposition for a union with the "Woman's Missionary Society of the Pacific Coast," which had been organized since 1870, was sanctioned by the General Missionary Society in 1893.

Twenty-five important missions and deaconess homes were established in the leading cities of the country. In 1892, aided by the donation of a valuable property by Mr. Ephraim Nash, the "Lucy Webb Hayes Training School" was established at Washington, D. C.

As the missions of the Society increased they were placed in sixteen departments or bureaus, under special supervision—five, including the missions, in the Southern States; five in the Western States and Territories; one for immigrants and Italian work; one for local or city missions; for young people's work; for supplies; for lectures and reading circle, and for deaconess work.

The supplies department has furnished assistance, without which many of our frontier ministers would have been forced to leave their post of duty.

The recognized organ of the Society, "Woman's Home Missions," has proved a source of great usefulness in promoting home missionary interests. Its subscription list of 13,716 more than met its expenses. Mrs. H. C. McCabe was from the beginning its Editor. About five hundred thousand pages of special home missionary intelligence annually, in leaflet form, had been given circulation. The deaconess work of the

Society was specially represented by "Deaconess at Work," a paper published at Washington in co-operation with the Society.

The Society recognizes that the honor of originating its organization belongs to Bishop Wiley, and that it owes a debt of gratitude to the Providence which gave to it as its honored president for the first nine years of its history Lucy Webb Hayes, who came from the presidential mansion at Washington to preside at their meetings and participate in their deliberations.

The collections of the Society steadily advanced from the beginning. The receipts by quadrenniums are as follows:

First quadrennium, October 15, 1880, to October 15, 1883: Cash, $23,874 19; supplies, $3,428 91. Total, $27,303 10.

Second quadrennium, October 15, 1883, to October 15, 1887: Cash, $129,216 21; supplies, $87,031 06. Total, $216,247 27.

Third quadrennium, October 15, 1887, to October 15, 1891: Cash, $347,741 55; supplies, $247,849 87. Total, $595,591 42.

The year ending October, 1892: Cash, $126,690 01; supplies, $55,363 89. Total, $182,053 90. Gain in cash receipts over the preceding year, $24,453 67.

Twelve years ending October, 1892: Cash, $628,521 96; supplies, $393,673 73. Grand total, $1,022,195 69.

At its first anniversary, in 1882, it had twenty-two Conference Societies. At the close of 1892 it had seventy-five, while the one hundred auxiliaries had grown to twenty-two hundred, with sixty-one thousand four hundred members.

11. "Transit and Building Fund Society."

The Society known as "The Transit and Building Fund Society, of Bishop William Taylor's Self-Supporting Missions," was incorporated at New York in

1884, under an Act which says, "The particular business and objects of said Society are to provide the ways and means, and to manage, appropriate, and apply the same as follows—namely: To procure a suitable outfit for missionary preachers and teachers; to pay their passage to foreign countries; to pay the traveling expenses of pioneer evangelists in those countries; to build or purchase dwelling houses, school-houses, and houses of worship for the use of missionaries; also to translate the sacred Scriptures and suitable religious and literary publications into foreign languages, and to print and publish the same. The funds of this Society shall not be used to pay salaries of agents at home, nor of preachers or teachers in foreign countries." It is added among the regulations that "The Society makes no provision for missionaries returning from their field of labor, nor does it deem itself justified in paying the outgoing expenses entire where less than five years' service is rendered."

Bishop William Taylor was President; Rev. Asbury Lowrey, D. D., and Anderson Fowler, Esq., Vice Presidents; Rev. Alexander McLean, Corresponding Secretary, and Richard Grant, Treasurer. There were a few other officers, but would seem to have been no members.

This Society, which was perhaps more strictly a Finance Committee, comprising eight men and four women, was practically inaugurated (though not formally incorporated) in May, 1878, when William Taylor, not then Bishop, opened his Transit Fund and publicly appealed for contributions. He said: "I do not wish to receive a dollar that would otherwise go into the regular missionary treasury. This self-supporting work, which the Lord of the harvest is opening with such success, is

outside of all missionary societies, but not antagonistic to any." In answer to these calls for help, $42,500 was received and acknowledged between May, 1878, and May, 1882, with probably $30,000 more in the next two years. For the four years following 1884 the receipts were $152,000; for 1889 they were $45,562; for 1890, $51,151; and, for 1893, $39,677.

This Committee, up to November, 1889, had general charge of the missions established by Bishop Taylor, both in South America and Africa. But the Bishop, at that time, for reasons of his own, took over the entire control of the African missions, appointing later his son, Rev. Ross Taylor, Treasurer of such funds, and Editor of his organ, "The African News." The Committee later raised funds simply for South America, helping also to some extent the work of Rev. C. B. Ward, in South India, and a few mission churches in charge of Rev. Stephen Merritt, in New York city. The history of the transfer of the property and work of the Transit Fund Society in Chili to the Missionary Society will be found recorded in the chapter on South America.

12. The Bishops and Missions.

The Bishops have very important functions in respect to the missionary work. They appoint all missionaries, and their superintendence extends to all fields. In the prosecution of these duties visits had been made to isolated foreign missions, of which we speak in the history of those missions; but in 1864, sustained by the General Conference, the Bishops determined that one of their number should visit our entire work in the Orient.

The lot fell upon Bishop Thomson. He embarked from New York on the 24th of August, 1864, in the *Persia*,

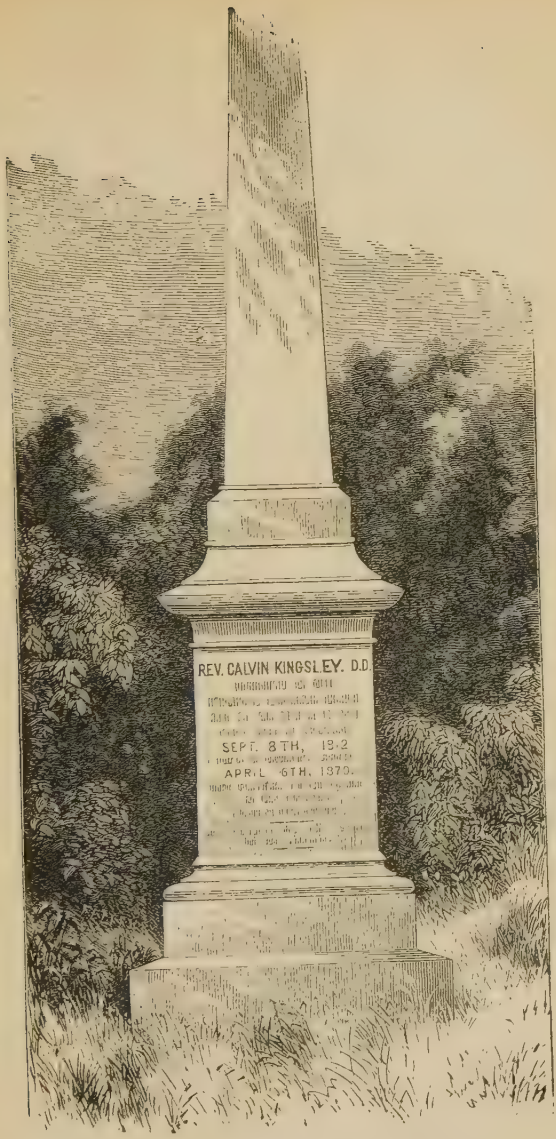
and landed at Liverpool on the 4th of September, thence, by way of London, Marseilles, Alexandria, the Red Sea, Ceylon, and Madras, to Calcutta. From Calcutta he went into the North-west Provinces, to which, with the addition of Oude, our work was then confined. The Bishop traveled extensively, preached often, and performed many other duties. Upon him devolved the honor of organizing the India Conference, which convened at Lucknow, December 8, 1864. Returning to Calcutta, he embarked December 21, in the *Thunder*, for Hongkong, and from thence he voyaged to Foochow, the center of our mission in China. Returning, he visited our infant mission at Bulgaria, and that in Germany and Switzerland, reaching New York in safety in the early spring of 1865. The result of this visit was enlarged knowledge of our work and confidence in it, and it was especially beneficial, as are all such visits, in comforting and strengthening the pastors and members in those distant fields. Two volumes of great beauty of style, entitled "Our Oriental Missions," contain the Bishop's own account of his visit, and his wise and loving suggestions.

The following quadrennium an Episcopal tour on a more extended scale was proposed under order of the General Conference. It was to be nothing less than a tour around the world, for our missions were now girding the globe. Such an Episcopal tour the world had never yet seen. The duty of making this visitation was assigned to Bishop Kingsley. Accompanied by his wife, he left Cincinnati, Ohio, on May 10, 1869, in good health and with high hopes. On his route he met in succession the Colorado, Oregon, Nevada, and California Conferences. On the 8th of September, taking leave of his wife, he embarked from San Fran-

cisco. Calling at Japan, he passed over to China, visiting Shanghai, Peking, and other northern cities, reaching Foochow in November, where, on the 16th of the month, he opened the Annual Meeting of the China Mission.

Thence, on November 30, he sailed to Calcutta by steamer "Orissa," touching *en route* at Ceylon. The vessel entered the Hooghly, one of the mouths of the Ganges, on Dec. 21st, and the next day he was in Calcutta. Thence he journeyed eight hundred miles northward to Lucknow, which consumed eight days. Until January 20 was spent in visiting and inspecting the work, at which date he met the India Mission Conference, and arranged the work for another year with much satisfaction to the Conference.

His work in the remote Orient was now done, and he turned his face homeward. His letters date from the Arabian Sea, on February 10, 1870; Gulf of Aden, on February 20; Red Sea, February 23; and Cairo, March 1. His appointed duties yet embraced a visit to Bulgaria, Germany, Switzerland, Norway, Denmark, and Sweden, and he was further deputed as delegate to the British Wesleyan Conference, and to visit the Irish Conference. He had time to go to the Holy Land, and his soul longed to behold with his eyes the places made sacred by the earthly presence of his adored Master. He accordingly took passage from Alexandria to Joppa, and passed through Jerusalem on to Beyroot. He arrived there April 4, and two days afterward suddenly fell into the hands of death through disease of the heart, expiring in the arms of Rev. Henry Bannister, D. D., whom he had providentially met at Jerusalem, and who became his companion to Beyroot. Thus suddenly were the desires of his soul more abundantly gratified, for he passed from



Bishop Kingsley's Monument.

just beholding the place where Jesus *was* to "behold him as he is."

The kindness of the Presbyterian missionaries in this hour of our grief will ever be remembered with gratitude by the Methodist Episcopal Church. The Bishop's body rests in the Prussian Cemetery, and friends in this country have erected on the spot an appropriate monument. The granite may perish, but old Lebanon, with his hoary head, will stand till the end of time, God's sentinel over this precious dust.

The letters of Bishop Kingsley to periodicals and friends were subsequently gathered into two volumes, entitled, "Round the World." They abound in interesting information and practical suggestions, which everywhere evince the Bishop's unswerving faith in the final triumph of Christ's kingdom in the earth.

The General Conference of 1872 repeated its recommendation to the Bishops to visit the foreign missions. They designated Bishop Harris to visit our missions in Europe and Asia, the duty involving a journey around the globe. His long experience in the office of Missionary Secretary, and his consequent familiarity with missionary affairs, eminently qualified him for this service. Bishop Harris left New York, May 6, 1873, passing overland to California, and then embarking, on the 16th of June, for Yokohama, by the steamer "Great Republic." After a pleasant voyage he arrived in the Bay of Yeddo on the 8th of July.

After much observation and consultation the missionaries were convened at the residence of Dr. Maclay, in the city of Yokohama, on the 8th of August, and the mission in Japan was then organized. Transacting its business preparatory to the year's toil, the missionaries were appointed by the Bishop, and the mission work of

our Church was fairly launched in this island-empire of the Orient.

This duty performed, the Bishop sailed the next day for China, by way of the inland sea of Japan and the Straits of Corea, spending a day at Kobe and Hiogo, another at Nagasaki, and arriving at Shanghai on Sunday, August 17, about noon. He was immediately and warmly welcomed by the Rev. Mr. Lambuth, of the Methodist Episcopal Church, South. Spending a few days in Shanghai, he proceeded to Tientsin by steamer, and thence to Tungchow, about one hundred and twenty miles farther up the river, by Chinese house-boat, and thence by a mule-litter about fifteen miles farther to the city of Peking, the capital of the Chinese Empire, and the central station of our North China Mission. He arrived in Peking on Friday, August 29, and opened the Annual Meeting of the Mission on Saturday, August 30, 1873. The session continued till the 2d of September.

The Sabbath of this Annual Meeting was a day of special religious interest. A love-feast; a sermon in Chinese by one of the missionaries, followed by the celebration of the Lord's Supper; a sermon by the Bishop to a congregation of English-speaking people, among whom were missionaries from nearly all the leading missionary Churches of Christendom; and an ordination of the Rev. Sylvanus D. Harris to the order of Elders, were parts of this rich Sabbatic programme. On the 10th of September the Bishop left Peking for Shanghai, arriving there on the 19th of September, and thence proceeded to Kiukiang, where on the 24th of September he met the Annual Meeting of the Central China Mission, leaving immediately upon its adjournment for Foochow.

The time for the Annual Meeting had been fixed for Saturday, October 11; but several meetings were held preliminary to it, the first of which occurred on the 3d of October. Missionaries of other Churches had been invited to be present and participate in the discussion of some most important practical questions.

The first session of the Annual Meeting proper opened on the 11th day of October, 1873, in a large tent erected by the native Church in Foochow for that purpose, which was fitted up in truly Chinese style, with matting on the floor, pictures, and painted lanterns, each lantern bearing some inscription or device indicating the district, circuit, station, and in many cases the class, to which it belonged. These lanterns served to light the tent for evening service. The opening religious services were conducted in the Chinese language by Rev. S. L. Baldwin, the Superintendent of the Mission, after which, as usual, the appointment of standing committees and the transaction of other business followed, after the manner of our Annual Conferences. Sunday, October 12, was a day of unusual interest. A love-feast at nine o'clock in the morning opened the day. About three hundred native Christians were present, including the native preachers and their wives. Many of them had come a distance of two hundred miles to participate in the occasion. The speaking in the love-feast was prompt, spirited, and spiritual. The burden of each heart seemed to be for increased spiritual power, and the descent of the Holy Ghost. As the meeting progressed some seemed to be speaking too long, and the leader said, "If your soul's eye has seen the Saviour, and you have put your fingers into the print of the nails, tell us that, and leave the rest unsaid."

Next, the Rev. Sia Sek Ong, an Elder in the Church, preached a sermon on the "Responsibilities of the Ministry," from 2 Cor. ii, 15, 16. For vigor of thought, scholarly elegance, and spiritual power, it was pronounced by eminent missionaries of all denominations tc have been the best they had ever heard in the Chinese language—a sermon that would have done honor to any pulpit in Europe or America. Upon the conclusion of the sermon the following native preachers were ordained to the order of Deacons by Bishop Harris, namely, Sia Lieng Li, Li Cha Mi, Ting Mi Ai, Chiong Taik Liong, and Pang Ting Hie. At half-past two Rev. Hü Po Mi preached in Chinese from 2 Cor. xiii, 14, and at four o'clock Bishop Harris preached in the church to an English-speaking congregation. In the tent during the evening service Bishop Harris baptized the infant son of Yek Ing Kwang, whose wife is the daughter of the first convert in this mission, and whose three sons have all been dedicated to God in holy baptism, and bear the scriptural names of John, Peter, and Samuel. At this service Li Yu Mi and Yek Ing Kwang, who had been ordained Deacons by Bishop Kingsley, in 1869, were ordained Elders, thus giving twelve ordained native preachers in this mission, six Deacons, and as many Elders, namely, Hü Sing Mi, Sia Lieng Li, Li Cha Mi, Ting Mi Ai, Chiong Taik Liong, and Pang Ting Hie, Deacons; and Hü Po Mi, Hü Yong Mi, Sia Sek Ong, Ling Ching Ting, Li Yu Mi, and Yek Ing Kwang, Elders.

The Annual Meeting closed its session on Wednesday, the 15th of October, having given patient and prayerful consideration to many matters of profound interest to the mission in China, and to the Church at large.

On Saturday, October 25, 1873, Bishop Harris left Foochow, proceeding by way of Amoy, Swatow, and Hongkong to Canton, the most beautiful and interesting city of China. Here he was the guest of the Rev. Dr. Happer, of the Presbyterian Mission. Among the first to call on him was the Rev. Archdeacon Gray, of the Established Church of England. He is Consular Chaplain in Canton, and Archdeacon of China. On his invitation the Bishop preached on Sabbath morning in Christ's Church, of which he is the rector. Returning to Hongkong on the 6th of November, the Bishop departed in the "Peiho" for India, and reached Calcutta November 11.

He remained in India till the following February, during which time he visited Calcutta, Benares, Allahabad, Cawnpore, Bareilly, Nynee Tal, Moradabad, Budaon, Shahjehanpore, Delhi, Agra, Lucknow, Bombay, and other places.

The India Conference began its session in Lucknow, January 7, 1874. At this session the work in Southern India, which had grown up under the labors of the Rev. William Taylor, was organized into the Bombay, Bengal, and Madras Mission, and its founder was appointed its first Superintendent. During the session of the Conference thirteen preachers were elected to Deacons' orders, of whom two were Eurasians, and five were Hindus; eight were elected to Elders' orders, one of whom was a Eurasian, and two were Hindus. All were ordained by the Bishop.

On the first day of February Bishop Harris left Bombay for Italy, and arrived in Rome the 30th day of April, having made a detour to Palestine. He had expected to go thence to Bulgaria, but ice in the Danube rendered

that route impracticable. He spent the month of April with our missions in Italy, and early in May left for Bulgaria, by way of Vienna, Austria. The first Sabbath after his arrival he spent with the native Church at Sistof, of which Gabriel Elief was the pastor. The next Sabbath was spent in Constantinople, whither the missionaries had gone to attend the Annual Meeting, so that they might have the benefit of the presence and counsels of the Rev. Dr. Long, who for so many years had planned and prayed for Bulgaria. This Annual Meeting was held during the last days of May at the residence of Dr. Long, at Bebek, a suburb of Constantinople. At the close of the Annual Meeting Bishop Harris left Turkey for the purpose of meeting the Irish Conference, in Belfast, to which he had been deputed as a delegate from our General Conference. At Geneva, in Switzerland, he was prostrated by a sharp attack of malarial fever, which prevented his journey to Ireland. Having recovered sufficiently to travel, he went to Frankfurt-am-Main to attend the Commencement exercises of our theological school in that city. The Sabbath after he spent with the Church in Zurich.

On Wednesday, July 2, he opened the Conference in Schaffhausen in Switzerland. At this Conference, which continued for a week, there were seven preachers elected and ordained Deacons, and six elected and ordained Elders. There were also nine Italian preachers admitted on trial, and appointed to the work in Italy, and two of these were elected to Deacons' and Elders' orders. At the close of this Conference Bishop Harris went to England, as a fraternal delegate from the General Conference of our own Church to the British Wesleyan Conference.

He then went to Sweden, and held the Annual Meeting of the Swedish Mission in Stockholm, August 13. After visiting Wisby he proceeded to Christiania, Norway, to dedicate a new church; thence to Frederickshald, where he held the Annual Meeting of the Norwegian Mission, 25th and 26th days of August.

At this meeting Peter Olsen, Anders Olsen, and Christopher P. Ruud were ordained Elders, they having been elected to that office by the Conference of Germany and Switzerland at its late session. Proceeding southward to Copenhagen, the Bishop held the Annual Meeting of the Danish Mission in that city on the 29th, 30th, and 31st of August. On Sabbath, the 30th, Jens J. Christensen, of Denmark, was ordained both Deacon and Elder, and the following persons belonging to the mission in Sweden were ordained Deacons, namely: Alexander Palm, Seved Hanson, Charles A. Stenholm, Nils Sandell, and Charles J. Johanson. These persons were ordained in Denmark rather than in Sweden, because our Church not having been recognized by the Government of Sweden, ordinations in that country by a Methodist Bishop would be unlawful; but as our Church had been formally recognized by the Government of Denmark, ordinations there by our Bishops were lawful, and national comity required a recognition in Sweden of lawful acts done in Denmark. Since that time the Methodist Episcopal Church has been duly recognized by the Government of Sweden, and such device is no longer necessary.

At length, having completed his visitation of Scandinavia, Bishop Harris went to Berlin, to meet a Committee of the German Conference, in consultation con-

cerning our church property in that city; and thence to Bologna, in Italy, to hold the first Annual Meeting of the Italian Mission. It began its session in the old city of Bologna on the 10th day of September, 1874, and continued two days. At this meeting Enrico Borelli and Luigi Cappellini were ordained to both Deacons' and Elders' orders. The residence of the Superintendent was changed from Bologna to Rome, and the latter city thenceforth became the central station of the Mission. The Bishop reached New York October 19.

We have not space for the detailed reference to the other official visits of the Bishops to our foreign fields. We leave mention of them to fall into their place in the history of each Mission, so far as it may be practicable.

The supervision of our Missionary Bishops at an early day in Africa, and of Bishop Thoburn in India and Bishop Taylor in Africa since, will be mentioned in the chapters on Africa and India Missions.

13. The Mission Rooms.

Any sketch of the Missionary Society would be imperfect that did not at least notice the manner in which it has become possessed of a local habitation. The first movement toward this object was in 1839, when, on the occasion of the Centenary of Methodism, the hearts of the people were moved to give a part of their thank-offerings to build a mission house. The Board of Managers, at a meeting held September 19, 1838, resolved to celebrate the day on which, a hundred years before, the first Methodist Society was founded in London. This was to be done by a sermon and other religious exercises, and by thank-offerings to be appropriated toward a mission house. The Church at large also settled upon this as an object

that was general, and would be monumental, and the contributions for it were thereby swelled to a goodly sum.

In due time lots were purchased in Mulberry-street, opposite the Book Room, and two dwellings erected upon them, with a wide alley between, leading to a plain two-story brick building across the rear of both lots, to be occupied by the Secretaries for offices, and for meetings of the Board, storage, etc. The dwellings were occupied respectively by the Corresponding Secretary and the Recording Secretary.

Unostentatious as was this mission edifice, it was, nevertheless, a home for the missionary interests of the Church, and it was gratefully acknowledged as such. This was fully expressed by the formal dedication of the Rooms, which took place in presence of the Board and Society on the 12th day of January, 1848. Bishop Janes presided on the occasion, and Dr. Bangs, by invitation of the Board, delivered a very appropriate and deeply interesting address. This address was, in fact, a history of the Society, and what it had accomplished. He estimated that up to the date of his speaking not less than sixty thousand souls had been converted to God by means of the Society. The whole occasion was rounded out by the missionary hymn, and a prayer by Dr. Pitman.

At the Centenary of *American* Methodism in 1866 still further contributions were made in view of obtaining more commodious "Rooms," amounting to about $50,000. Still other offerings for this purpose were made at the Missionary semi-centennial, called the "Jubilee," of the Missionary Society, which occurred in 1869. This jubilee was seized upon as a very opportune occasion for consummating the great desire of many for a new mis-

sion house, and the offerings for the purpose amounted to nearly $15,000. The old premises were in time sold, for the net sum of $30,870 65. From all sources the Society had on hand to invest in a new building $174,417 48, and it finally determined to become owner of one fourth of the new buildings purchased by the Book Agents of the Methodist Episcopal Church, on the corner of Broadway and Eleventh-street. By the time they were fully ready for occupancy, in the latter part of 1869, their cost to the Society was $232,826 06.

The debt which was necessarily left upon the building was reduced by the receipts from year to year, till it was entirely liquidated during the year 1877—so far as obligations to others were concerned. It was still chargeable, however, with certain annuities that consumed a part of its income from year to year, but, it was hoped, would annually leave a sum sufficient to pay the salaries of the Corresponding Secretaries.

This "New Mission House" was presented for use to the General Committee, as the representatives of the entire Church, on the 11th day of November, 1869, in presence of the Officers and Managers of the Society. The presentation was made by Hon. E. L. Fancher, in an address to be found bound up with the Thirty-first Annual Report, to which Bishop Janes responded. Remarks by Rev. Drs. M. D'C. Crawford, W. H. Olin, and J. T. Peck followed. Thus the Society is in the present beautiful and commodious "Rooms," with no rent to pay, but with an annual revenue therefrom of some $10,000. Not one cent contributed for missions was ever diverted from that purpose, but the entire cost of the new Rooms was provided for by special contributions, that can only be used for the object for which they were made.

The Missionary Society could not become possessed of real estate without becoming a body corporate, and hence as soon as this was in prospect a charter was sought and obtained from the Legislature of the State of New York. This was passed April 9, 1839. It was very brief and without any special privileges. On April 6, 1850, an act was passed for the relief of the Society, empowering it to take and hold real estate by virtue of devises in wills. The charter was amended June 30, 1853, detailing more particularly the manner of constituting the Board of Managers and the powers of the Board. April 11, 1859, an act was passed to consolidate the several acts relating to the Missionary Society, and to amend the same, giving the Society a full and liberal charter. On April 14, 1869, the charter was still further amended, so as to conform to the changes already indicated as having taken place at that time in the working of the Society. The great change by which the Society came into possession of its present form was made by charter passed April 4, 1873, by which it was made to conform to the action taken by the General Conference of 1872. Most of our readers will not desire us to be more specific on these points, and, as for others, the statute books are easily accessible.

In the year 1887 the authorities in charge of the Book Concern decided to sell its property at 200 Mulberry-street and 805 Broadway, and purchase where their entire business could be accommodated under one roof, and invited the co-operation of the Missionary Society, which was cheerfully granted. Ground was selected on the corner of Fifth-avenue and Twentieth-street, with a frontage on the avenue of 103 feet, and on twentieth street

of 170 feet. This property was purchased by the Book Concern and Missionary Society jointly, and a

BOOK CONCERN AND MISSION PREMISES, NEW YORK.

building erected thereon, the Missionary Society owning one undivided third of the whole free of incumbrance.

14. Missionary Literature.

The missionary literature of the Methodist Episcopal Church has been far too meager; yet at a very early date attention was called to its importance, and action was had by the Board and General Conference. On December 16, 1822, the Board, having had the subject for some time under its consideration, and having published a number or two of "Notices," provided for their regular issue once a quarter. The preparation and publication of those Notices were committed to Nathan Bangs, Thomas Mason, and S. Martindale. The periodical had, however, a very fitful existence till, at a meeting of the Board held January 5, 1842, Dr. David M. Reese introduced a series of resolutions providing for the appointment of a Publishing Committee, to whom

should be intrusted the duty of issuing monthly "Missionary Notices" for gratuitous circulation. The "Notices" were to be begun immediately, and the January number sent to all the preachers and widely disseminated through the Church. Messrs. Pitman, Sandford, Reese, Bond, and Coles were that committee, and under their direction the issue was made.

These "Notices" were displaced by the "Missionary Advocate," which originated with the Young Men's Missionary Society in Boston, who had obtained for such a periodical a list of two thousand subscribers. Dr. Pitman opened correspondence with the young men on the subject, and mature deliberation led to the conclusion on all sides that such a periodical would accomplish most by being issued by the Parent Board for the whole Church.

The first number appeared in April, 1849, a monthly quarto, illustrated. Eight copies were to be sold for one dollar, forty-five copies for five dollars, and one hundred copies for ten dollars. As years passed on, its circulation became almost entirely gratuitous. Commencing with January, 1873, it took an octavo form, and was doubled in size. The circulation having reached one hundred and ten thousand, exceeding that of any missionary periodical in the world, the General Committee which met in November, 1876, in view of the great cost of this immense edition, and the exceeding embarrassments of the Treasury, decided to discontinue the periodical for the present, and made provision to have the missionary information of the office conveyed to the Church through the weekly Church papers. The General Conference of 1880 directed that there should be published and sent to all our traveling preachers, and to such others as might subscribe for the same, a period-

ical of magazine form, called "The Manual of the Methodist Episcopal Church," to include a department of Education, of Missions, of Church Extension, of Freedmen's Aid, of Sunday-Schools and Tracts, and of Publications.

This "Manual" was commenced in October, 1880, and was continued quarterly until April, 1888. The General Conference of 1888 ordered its discontinuance. In this the Missionary Society used from four pages to thirty-five pages each quarter to present its work and its needs.

In 1884 the General Conference recommended the Missionary Society to publish a magazine devoted exclusively to the dissemination of missionary literature. In accordance with this action the Board of Managers, February, 1885, purchased of the Rev. Eugene R. Smith, proprietor and editor, an illustrated monthly of forty-eight pages, called "The Gospel in All Lands," and "Little Missionary," a monthly of eight pages, for children. Both of these periodicals had been issued for several years as undenominational publications, and since May 1, 1885, these two publications have represented the interests of the Missionary Society. They had both been edited by Eugene R. Smith since July 1, 1880.

In August, 1888, Dr. C. C. McCabe, desiring something that would take the place of the numerous circulars he was sending out to the Church, started "World-Wide Missions," a monthly of twelve pages, and after that date it was issued each month in the interests of the Missionary Society.

Great aid has always been given to this cause by the other periodicals of the Church. Before the "Notices"

were issued the "Methodist Magazine" gave efficient help by many pages of missionary matter in each number. When this periodical was superseded by the "Quarterly Review," most vigorous papers on the subject of missions appeared at suitable intervals in its columns.

The Missionary Society is forbidden by its Constitution to use any part of its funds in publishing books, except in foreign lands. Even in foreign lands the Society for the most part has looked to the American Bible Society, and to the Tract Society and the Sunday-School Union of the Methodist Episcopal Church, our noble auxiliaries, to do this part of the work. The Book Concern has done its part in the production of standard missionary literature, the Agents at New York and at Cincinnati having published many missionary works of great merit.

15. Our Literary Institutions and Missions.

Our schools of learning have been among the most efficient auxiliaries of the Missionary Society. In nearly all of them Missionary Societies or Missionary Lyceums exist, where the essays and discussions have reference to this holy cause, and contributions are made each term for the support of missions. In some of the institutions missionary cabinets and libraries exist, which by their presence promote inquiry and inspire interest in our mission fields.

Almost at the very organization of our school of theology in Concord, in 1847, a "Missionary Association" was formed by the faculty and students, which has been maintained to the present time. Stated meetings have been held, correspondence from missionaries

read, papers prepared, addresses delivered, prayer-meetings and social exercises maintained, greatly to the promotion of the missionary spirit. Through the efforts of Rev. W. Butler, about the year 1860, a valuable missionary library was collected, and a large number of missionary periodicals added to the reading room. Revs. A. L. Long, of Constantinople; E. W. Parker, of India; S. L. Baldwin and C. R. Martin, of China, were representatives of the institution while it remained at Concord. Dr. Dempster, the efficient organizer of the school, served as a missionary for five years in South America. Dr. W. F. Warren, the reorganizer after its removal to Boston, served the same length of time in a foreign mission. An effort was made to develop a thorough training department for missionaries in 1869, (the jubilee year of the Missionary Society,) and the co-operation of Drs. Durbin, Butler, Wentworth, and Lore was secured. From that time to this they have maintained a regular course of required study on missions, besides occasional courses of lectures by outside parties.

In 1872 a Spanish class was introduced into the institution, with a view to the preparation of young men for mission work in Mexico and South America. Dr. Mallalieu offered a prize of fifty dollars for excellence in this department the first year, but all did so well that it was divided among the class to provide them with good Spanish Lexicons.

On the opening of the Garrett Biblical Institute at Evanston, Illinois, in 1856, great prominence was given to the purpose of instructing and training candidates for the foreign missionary work. Two members of the Faculty had themselves been foreign missionaries of our Church, namely: Drs. Dempster and Kidder. Under

their advice, fully sustained by the other professors and the trustees of the institution, an overture was made to the Missionary Society of the Methodist Episcopal Church, to "furnish gratuitously board as well as tuition to such young men (not exceeding five at one time) as shall be selected by the Missionary Society and the Bishops for any portion of our foreign missionary work." That the Missionary Society did not avail itself of that offer was not the fault of the institution.

A Missionary Association was also organized among the members of the Institute, having for its object the familiarization of the minds of the students with missionary history and biography, and the state of the world with reference to missionary effort. This Association has had a continuous and active existence with the best of results.

From among the students who in successive years have attended the Garrett Biblical Institute many have received appointments as missionaries of our Church to foreign fields. Their work and history as missionaries may be learned from the records of those respective fields.

From the fifth class graduated by the Drew Theological Seminary (that of 1873) three young ministers entered the foreign mission field. Almost from its foundation this Seminary has been a training-school for missionaries, and has been pervaded with inspiring influences and associations. Corresponding to that fact a Missionary Association, composed of the faculty and students of the Seminary, was organized some years ago, and is kept in vigorous action.

Besides the great amount of information that is obtained and promulgated through the regular proceed-

ings of the Association frequent addresses are secured from returned and outgoing missionaries of different denominations, and also from the Secretaries of Missionary Societies.

Our leading Seminaries and Colleges, as well as our Theological Schools, have had noble representatives on the foreign fields. By 1893, the Genesee Wesleyan Seminary at Lima, New York, had been represented by sixteen persons who had been in its classes, in China, India, Japan, Mexico, and Africa. Cazenovia Seminary, New York, had also quite a number. Pennington Seminary, New Jersey, had furnished a large list of missionary names. It is needless to recount the special institutions, some of which, like Allegheny College, Ohio Wesleyan University, Syracuse University, and the now extinct Wesleyan Female College, of Wilmington, Delaware, have furnished whole groups of eminent missionaries. In what is known as "The Student Volunteer Movement for Foreign Missions" our institutions of learning early took an active and responsible part. Hundreds of the students in our halls of learning united with the local organizations of that "Movement."

PART II.

MISSIONS WITHIN THE UNITED STATES, OR IN THEIR IMMEDIATE VICINITY.

The field is the world.—Matt. xiii, 38.

Thou shalt spread abroad to the west, and to the east, and to the north, and to the south.—Gen. xxviii, 14.

THE line between domestic missions and foreign is not clearly defined. The missions of this Society in Texas, Oregon, and California were once ranked as foreign, as were also missions among the Indians, even if in the older States. At present all mission work within the United States is styled by the Society domestic, and all without, foreign. But no man is afar off, if the New Testament is to be the standard. The great commission knows no such distinction. Every man is near to us, is our neighbor, by virtue of his mere humanity. The distinction is admissible only as a geographical convenience, and it will be little regarded in this history.

The Annual Reports designate 1812 as the date of the origin of domestic missions in the Methodist Church. This was seven years before the existence of the Missionary Society. We cannot assign a reason for this date completely satisfactory to ourselves. But we know that about this date Bishop Asbury began to solicit subscriptions for the support of ministers on circuits where they could not otherwise be sustained, which subscriptions he entered in a pocket-memorandum-book that he always carried with him for that purpose. This, too, was the period when the Church began to push out

with most vigor into the far West, and into New England, and perhaps is as appropriate as any other date, unless we make our domestic missions coeval with the very existence of the Methodist Episcopal Church in the United States.

1. Initial Work of the Society.

The first missionary was appointed, and the operations of the Society actively commenced, in the fall of 1820. Rev. Ebenezer Brown, a gifted young minister of the New York Conference, was at that time sent by Bishop George to labor among the French people of Louisiana. This appointment was in harmony with the spirit in which the Society originated and the sentiments of the Board. At a meeting of the Board, held June 7, 1819, on motion of Samuel Merwin the advice of Bishop M'Kendree was asked in reference to "sending a person to preach to the French inhabitants of the South." John M. Smith and Ebenezer Brown had been very early selected by the Board to prepare themselves, by the study of the French language, for a work such as this. Mr. Smith never consummated his purpose, but acquired eminence as a teacher. Mr. Brown, at the time of his appointment, had been for some time devoting himself to the study of the French language, and his general culture seemed to indicate him as well fitted for the work. This initial step of the Society proves how fully it appreciated, at this early day, the responsibility of American Christians to the thousands from Europe who were finding homes upon our fertile soil.

But French people had no ready ear for the Gospel, bred as they were to a distaste for it by Romanism and infidelity. To them it was bereft of every charm when delivered in such French as could be acquired in the

schools of the United States. As might have been expected, this mission was, as to the French, a failure. But there was a little company of English-speaking Methodists in New Orleans to whom Mr. Brown ministered, greatly to their comfort and edification. His clear, persuasive voice was the *reveille* in that early morning of Louisiana Methodism, and some rallied to the standard which has never since been forsaken.

In 1825 the Society at New Orleans received a regular pastor in the person of Rev. Benjamin M. Drake, of the Mississippi Conference, who was appointed to the charge of this work. He fully organized the Society, began the erection of a church edifice, and, in fact, laid the corner-stone of New Orleans Methodism. The charge continued for three years a missionary out-station, and was then (1828) placed among the regular stations of the Mississippi Conference, reporting one hundred and forty-one members, ninety-three of whom were colored.

2. Other French Missions.

No more fitting place will present itself to say that various other attempts have been made to establish missions among the French, but with little better success than at New Orleans.

Rev. C. H. Williamson, in the year 1837, began to preach to the French residents of New York city, but soon after withdrawing from our Church, the work was scattered. In July, 1851, the Rev. John B. Cocagne, a Frenchman by descent, was transferred from the Black River Conference to reopen the mission, and he met for a time with hopeful success. This, however, was of brief duration, and the work was suspended. The French class became connected with the Duane-street Church,

and the results of the mission were absorbed in the English-speaking Churches.

In May, 1851, a French mission was organized in Detroit under Rev. Thomas Carter. The call to this work was originated by the conversion of several Frenchmen who desired the Gospel preached to the people of their tongue. There was some fruit. Mr. Carter was succeeded in 1856 by Mr. Cocagne, who soon after perished on a voyage to France, and the mission ceased.

The St. Lawrence French Mission, with its centers at Dickenson and Parishville, Franklin County, New York, was begun in 1850 by Rev. Michael Taylor, and a mission was also opened at Crogan. These continued for several years, and then gradually disappeared.

Rev. L. N. Beaudry was received into the Troy Conference in 1856, and sent to labor among the French residents in the north part of the Conference. He gathered in some souls, but no permanent Church was organized. Mr. Beaudry afterward went to Canada, where he still continues, being Superintendent of the French Mission of the Wesleyans in Montreal. These missions all gradually faded out of existence, the reports from them indicating that what was wanted was a devoted, earnest, cultivated man, speaking both English and French with accuracy, and with a soul on fire with love. None such presented himself. It may be that our successes among the French are only deferred, and that God in due time will provide the needed instrumentalities for this much-needed work.

At the meeting of the General Committee in November, 1852, Methodism in France having been formed into an independent Conference, gave opportunity to the Society to aid the work in that country. An appropriation of twenty-five hundred dollars was accordingly placed at

the disposal of Rev. Charles Cook, President of the French Conference connected with the Wesleyan Conference of Great Britain. This amount was doubled the succeeding year, and the appropriation was continued for several years. The greatest interest was felt by American Christians for a land that had been the ally of our country in its struggle for independence, and that had waded through experiences of blood to a sense of the need of a pure religion. Methodism in France still survives.

3. English-speaking Missions.

Whatever division of sentiment may at this time have existed in the Church with respect to foreign missions, the conviction was universal that there were new and destitute portions of our own land which the Methodist Episcopal Church was under imperative obligations to supply with the Gospel. Into this great domestic field the Church heartily entered. No work of the Society has been so extensive or important as this. Indeed, it is so vast both in extent and result as to defy all effort to record it in brief, readable history. An outline of its *beginning* is all we may attempt, except in special cases, not passing beyond the first decade of the Society. It will appear even from this view, so limited as to time, and still more limited because it considers in this place only the English-speaking work to whites, that the Missionary Society has opened fields that to-day yield the largest revenues for Christ. New York, California, Oregon, St. Louis, Chicago, and other early mission fields, abundantly testify to this.

One of the first missions undertaken was to the erring women of New York city, to which work Rev. Samuel D. Ferguson was appointed in 1823. He organized the

local preachers as his helpers, and prosecuted his labors with great zeal, but with only moderate success. His appointment was to "York and Long Island." In the west-end of Long Island he found a more fruitful field, and had soon organized two classes, consisting of fifty-two members, and in the following year a circuit was formed which numbered one hundred and thirty-five members.

In 1825 missions among the Highlands, in Putnam County, New York, were also begun under charge of Rev. J. B. Matthias, and in the north-western part of Massachusetts under Rev. Parmele Chamberlin. The Red Hook Mission among the Dutch on the Hudson River, and the Hammonasset Mission on the Connecticut River were also soon opened. The north part of New York Island, embracing all above "Upper Greenwich" and "Bowery Village,"* became a mission under the title of "Harlem Mission." Rev. Richard Seaman, M. D., the second preacher in charge, gave his whole soul and all his substance to the work. Are not his deeds and sacrifices written in the Lamb's book of life? And is not the visible result a recompense?

In the east, in 1824, Rev. George Pickering was sent as missionary to Newburyport and Gloucester; Rev. John Lindsey, to South Hadley and Sunderland; and Rev. Oliver Beale, to Piscatteques, in Maine. The Welsh Mission of the Oneida Conference was begun in 1828. Rev. John Wood was sent to work on the St. Mary's River, Ohio; Rev. Elias Patten, and afterward Rev. Benjamin Cooper, were sent to St. Clair River, Michigan; and Rev. Erastus Felton to the north of St. Joseph's River, in the same State. Missions were also started on the Salt River and Gasconade River, Missouri.

* The present Bedford-street Church and the Seventh-street Church.

In the extensive frontiers of Indiana and Illinois numerous missions were established, namely: on the Fox River, Rev. Jesse Walker, missionary; at Logansport, Rev. S. R. Beggs, missionary; at Galena, Rev. Benjamin

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Stephenson, missionary; on Rock Island, Rev. Philip Cordier, missionary; also at Fort Wayne, "*Chicaugo*," and various other points. The sight of these fields now cannot but inspire gratitude to God for the services that gave birth to this great work. Their numerous and influential Churches stand as monuments to the usefulness of the Missionary Society in the home field.

Equally important missions were originated in the

South, namely: at Pensacola and Mobile, under Rev. Henry P. Cook; Providence Mission, on the Mississippi, between Vicksburgh and Lake Washington, under Rev. F. A. M'Williams; and at St. Augustine and St. John's, under Rev. A. P. Manly.

The work of the Society extended into Canada. Rev. Fitch Reed and Kenneth M. Smith were sent as missionaries to York, Upper Canada, in 1821; Rev. Henry Ryan, to Chippeway and Grand River Falls. There were also originated the Perth and Missicepa Mission, the Richmond Mission, and the Boncharrie Mission, all before 1827.

The hand of the Society was every-where felt, north, south, east, and west, in this Christly work of giving the bread of life to those perishing for want of it. This is the same blessed business in which it is now engaged, and has been with increasing efficiency for the fifty years that have since elapsed, until its home missionaries now number nearly three thousand. It has planted Methodism in Oregon, California, Texas, Montana, Idaho, Nevada, Colorado, New Mexico, and Arizona. Its agents are the mightiest force that to-day antagonizes the barbarism that reigns at Utah. It has been helpful to all the important work along the frontier, struggling in its infancy against unscriptural doctrines and practices imported in such varieties from the Old World. It has helped feeble Churches in the older Conferences; and is the instrument under God for the salvation of thousands annually in various parts of the land. The list of expenditures* made by the Society for the years past in the domestic work is an eloquent plea for this great institution, and the best brief summary we can give of its

* For table of expenditures for domestic missions from the beginning, see Appendix, No. IV

work. The glorious story in detail—its triumphs and the heroism and sacrifices of its missionaries—is scattered through all the periodicals and reports of the Church through threescore years agone. In eternity it will be revealed in numberless stars and crowns. In a few of the fields only can we indulge even in brief details.

4. Texas, New Mexico, and Arizona.

The history of the work in Texas and New Mexico might properly form an introduction to that of our Spanish-speaking work. These were States of Mexico, and the latter even yet is not much assimilated to us in language or institutions. At a very early period our preachers crossed into Texas, and occasionally preached there. The first preacher appointed to this land was H. Stephenson, sent from the Mississippi Conference, in 1835. The work, however, never assumed form and permanency until Rev. Martin Ruter, D.D., President of the Alleghany College, offered himself for it in the year 1837. Great interest arose at the time in the State of the "Lone Star," which had just declared itself independent of Mexico, as there was a disposition to place it in the midst of our own constellation. Dr. Ruter gave his whole soul to the work; churches were speedily erected at San Augustine, Nacogdoches, Houston, and Washington. In December, 1840, authorized by the General Conference of the preceding May, Bishop Waugh organized the Conference with nine preachers, and nine candidates for admission. There were reported sixteen hundred and twenty-three white members, and two hundred and thirty colored. Heroic work was done in Texas in those days, and it yielded a goodly harvest.

At the division of the Methodist Episcopal Church

in 1846, the work in Texas fell into the Church, South. The present work there sprang up after the war, with our other southern work, the Conference being organized by Bishop Simpson, January 2, 1867, five preachers being readmitted, and ten being on trial; fifteen hundred and eighty-four probationers and members were then reported.

New Mexico was ceded to the United States in 1848 by the treaty of Guadalope Hidalgo, and in September, 1850, the present territorial government was established. In the last-mentioned year Rev. E. G. Nicholson and family were sent to that Territory to open a mission. He made his head-quarters at Santa Fé, and organized a small Church, composed wholly of American residents and of *attachés* of the army. When the head-quarters of the army were removed, as they soon were, the congregation was greatly diminished. All the business of the city was curtailed in consequence of the removal, and many of the resident members were compelled to leave Santa Fé. At this time, too, Mrs. Nicholson's health failing, the missionary also left the mission.

In the year 1854 two circumstances seemed providential indications for its re-establishment. First. There was a young brother, Rev. W. Hanson by name, connected with the Swedish work in New York city, who could speak Spanish pretty well, and who had long desired to go to Mexico as a missionary. Second. During Mr. Nicholson's residence at Santa Fé he had made the acquaintance of Benigno Cardenas, a Catholic priest of much influence in the country, who had avowed dissatisfaction with the Romish Church. Mr. Nicholson gave him no encouragement, but he shortly after went to Rome, and laid his case before the proper authorities there, and obtained redress for his wrongs, as his papers,

duly attested, proved. But what he saw at Rome fixed his purpose to forsake its communion. On his way back he reported to Rev. Mr. Rule, Wesleyan minister in London, and was for ten weeks under his closest scrutiny, and received from him letters of commendation to the mission authorities at New York. Cardenas visited Bishop Waugh, who, on consulting with Bishops Janes and Simpson, determined to reopen the New Mexico Mission, making Rev. E. G. Nicholson superintendent, and Rev. W. Hanson assistant; and they were authorized to employ Cardenas.

Early in the autumn of 1853 they departed for New Mexico. The rumor that Cardenas was coming created intense excitement. The Catholic Bishop repeatedly denounced him from the altar. No place could be obtained to hold service, and, with the consent of the Governor, an appointment for worship was made at a point of the plazza near his palace. The hour designated was just when the Bishop's congregation were retiring from the church. The Bishop, as he was about dismissing the people, warned them not to remain to hear Cardenas, and the bells were rung in hope of drowning the heretic's voice. But he preached, notwithstanding, a sermon singularly simple and captivating, and was heard with unbroken attention. The next day, Monday, November 20, Mr. Nicholson, in the Senate Chamber, administered baptism to some children, the sponsors being reputable and influential Spaniards, members of the Roman Catholic Church. For this offense the Spaniards were threatened with excommunication unless they gave satisfaction to the Bishop within fifteen days. Cardenas became a zealous itinerant, chiefly in the valley of the Rio Grande, and in the vicinity of Socorro. The superintendent and assistant left the field within a year, bear-

ing to New York unfavorable reports of it, but Cardenas remained at his labor, crying out for a superintendent and for other help. He thus continued for a year, when, in 1855, Rev. D. D. Lore was sent to examine carefully, and report as to the prospect. He found a class of nine at Socorro, and one of fourteen at Peralta. He organized them into Churches, and formed a circuit, consisting of Peralta, Jarales, Polviden, and Socorro. But his report was, on the whole, unfavorable, and Cardenas soon proving himself unworthy and false, the mission was permitted to expire. In the year 1869 Rev. Thomas Harwood was sent out to reopen the work, with Rev. J. Steele to assist. Since then it has progressed, until now we have ten preachers in the field, a membership of two hundred and thirty-three, and property valued at $32,000. A promising school exists at La Junta, and every sign is exhibited of a permanent and prosperous work.

In 1884 the General Committee divided the work into English and Spanish departments, Mr. Harwood continuing superintendent of the latter. In the subsequent year Rev. S. W. Thornton became superintendent of the English work. Both have been prosperous and increasingly important, the Spanish because of its relations to our important foreign missions in Mexico and South America, and the English because of the development of the territories. Each mission has a little over two hundred members and nearly thirty preachers, if we count all grades and nationalities. Important educational projects are afoot for both nationalities.

In the year 1869 Charles P. Cooke, a local preacher in Chicago laboring as a city missionary, was drawn

toward Arizona as a field, and offered himself for it; but the Missionary Society seemed not prepared to enter it. Mr. Cooke had been a godless soldier, stationed near the Pima Reservation in this Territory, and after his conversion the remembrance of the degradation of the Indians haunted him by night and by day. Finally he started off for this distant field, relying upon God for protection and for the means to reach it. In due time he came to the Reservation and was employed as Government teacher, and also did solid, earnest work as a missionary. He was afterward admitted to Conference, ordained, and stationed at this point. In 1872 Rev. G. A. Reeder, of the North Ohio Conference, was sent into this field and labored for a few years. Rev. D. B. Wright then remained alone in the Territory, holding the fort with an occasional and temporary reenforcement, till in 1878 Rev. G. H. Adams was appointed superintendent, since which time the work has progressed vigorously as the Territory has developed and become more accessible.

5. Other Domestic Missions.

A mission in IDAHO was projected in 1865, and Rev. William Roberts, of Oregon Conference, was appointed to the field by Bishop Kingsley. He thus became the pioneer in a second wide and important mission field. At Boise City and other places important Churches were firmly established, and as the population increases they will doubtless be strengthened and multiplied.

In 1864 Bishop Clark appointed Rev. A. M. Hough and Rev. E. T. M'Laughlin missionaries to Montana. It was late in the autumn of that year when they reached

the field, but they proceeded vigorously to work among the miners. A church was dedicated at Virginia City the following November, the only one then in the Territory. Congregations and church edifices sprang up in time at Helena, Bozeman, and other points.

The Mormons in the years 1847–48 were driven by an outraged public sentiment to the fastnesses of the Rocky Mountains. Here, fortified by their inaccessibility and murderous bigotry, they hoped for exemption from all interference. They banished the United States judges, and put the laws of the land at defiance. Brigham Young was in consequence deposed from the governorship, but his successor dared not assume the office. Another was appointed, and, accompanied by a military force, he once more set up the authority of the United States in Utah. By means of Christians in and with the army the gospel had now at least a partial introduction to Utah, and zeal for the establishment of Methodism there was re-enkindled.

In May, 1869, the Pacific Railroad being completed across the continent, a healthful stream of travel began to pour through the territory, "Gentiles" located in its principal cities, and the Methodist Episcopal Church believed her opportunity had come. An appropriation of $6,000 had been made by the General Missionary Committee in 1867 for Idaho and *Utah*, which had been repeated to half the amount in 1868, and in 1869 $3,000 were appropriated to Utah alone, since which last-named time it has always been on the list of missions.

Bishops Simpson, Ames, and Kingsley were especially interested in the opening of this mission, and the latter in 1869 visited Salt Lake City and preached in the Mormon Temple. Bishop Simpson, presiding, in June,

1869, over the Colorado Conference, erected a skeleton district named Wyoming, without a preacher in it or a presiding elder, and in August following appointed Rev. L. Hartsough to preside over it. Mr. Hartsough had been engaged in the work of Bible distribution along the line of the railroad, had become interested for the Mormons, and had visited the territory and preached there. The new Presiding Elder at once ran a line of semi-monthly appointments through Cheyenne, Laramie, Carbon, Point of Rocks, Rock Spring, Green River, and Bryan, and thence touched Utah at Wasatch, which was probably the first regular appointment in the territory.

Toward the close of the year $200 of the appropriation for 1869 was given to Mr. Hartsough for prospecting within the territory with a view to a mission. On this tour he preached at Corinne, Ogden, and Salt Lake City, in the last named occupying, by the courtesy of Bishop Tuthill, the hall where the Episcopalians usually convened. He sought out Judge Hawley, and other Methodists in the city, to awaken in them the hope of the coming mission. Rev. N. Reasoner, then in Salt Lake as a Bible distributer; Rev. C. C. Nichols, a local preacher, who was railroad agent at Uintah, and afterward at Echo; Rev. W. C. Damon, Rev. A. M. Donnelly, and Rev. E. Smith, were all at the time or shortly afterward within the territory, ready to take a hand in the opening struggle, and did render faithful service.

On the 8th of May, 1870, Rev. G. M. Pierce, appointed by the Bishop Superintendent of Utah Mission, escorted by Mr. Hartsough, arrived in Salt Lake City, and the mission was formally inaugurated. "Gentiles" of every opinion gladly hailed their coming. Colonel Patrick, then in command of the military post there,

was seeking a court-room for the United States courts, which were not admitted to their court-house by the Mormons. The mission rented "Faust's Hall" for services, and Colonel Patrick assumed one half of the rent for its use as a court-room. F. H. Root, Esq., aided by other friends in Buffalo, furnished it with settees. Other friends gave music books and organ, and it was opened with a congregation of forty, that soon increased to one hundred. By May 20 twelve had been enrolled as communicants.

The first church built in Utah was at Corinne, a neat wooden structure, dedicated September 20, 1870, by C. C. M'Cabe, D. D. A very fine brick structure has been erected at Salt Lake City by heroic and long-continued efforts. Very good edifices are now at Provo, Evanston, Ogden, and other places. Other laborers have followed those named, and good schools have been maintained.

The General Conference of 1872 authorized Utah, Montana, and Idaho Territories to be organized into the Rocky Mountain Conference, but in 1876 Idaho fell into East Oregon, and Montana and Utah had each a Conference. Utah was subsequently set apart in a Mission Conference, including a portion of Idaho Territory, under a provision of the General Conference for the constitution of such a body with all the powers of an Annual Conference subject to the concurrence of the presiding Bishop. The Black Hills Mission was commenced in 1878, and made a Mission Conference in 1888. Wyoming Mission was organized in 1888. In 1892 the General Committee gave its approval to the establishment of a Mission in Alaska by the Woman's Home Missionary Society, they having previously commenced work among women in that Territory. The

Indian Mission was erected into a Mission Conference in 1889, and became an important factor for the development of work among English-speaking peoples who rushed in when Oklahoma was constituted a Territory.

6. Missions among the "Colored" People of the United States.

The Christian world, without dissent, has long since pronounced its verdict upon the gigantic crime by which thousands of men and women were dragged from their native homes, and transported, amid horrid cruelties, to a distant land, to spend their years in unrequited toils and bondage. But they came to our shores heathen, well-nigh imbruted by ages of darkness. Through all this degradation, love to Christ discerned their manhood and immortality, and busied itself in a thousand hearts and by a thousand hands and feet to work out their elevation and to save them. Their own inward sighings and sorrows made them peculiarly impressible to a God who had condescended to become human for their sakes, and was ever in sympathy with them. They had faith in him. Visions of the unclouded splendors and complete blessedness of heaven always filled them with rapture. Methodism seemed peculiarly adapted to their fervent, impulsive nature, and by a law of loving affinity this was manifested in going forth to seek and to save them.

Before the Missionary Society was organized, individual planters and ministers were careful that the slaves around them should have religious privileges. Humble places of worship in some localities were built for their use, and the galleries of the great churches were commonly reserved for them. The Missionary Society became an efficient auxiliary to work among them, making

it possible, by appropriations, to carry the Gospel into regions where godless planters had been indifferent to the subject, or where, for other reasons, the plantation missionary had not penetrated.

Some of the very earliest missions of the Society were of this class. Rev. Allen Turner thus went to the "blacks" on Little River, Rev. Whitman C. Hill to the "blacks" near Macon, and Rev. John Collinsworth to the "blacks" on Sugar Creek, all in the Georgia Conference; Rev. George Moore to the "slaves" on Pon Pon, Combahee, and Wappahoola; Rev. John Massey to those on Santee, and Rev. Thomas D. Turpin to those on Savannah River, all in the South Carolina Conference. It is to labors like these that the colored people of the South owe what elevation they attained while in their former condition. There are remoter portions of the South where the Gospel was less preached, and many relics of barbarism linger, such as a full belief in witches and charms, and the wildest superstition generally, and very much of ignorance and bestiality. Such, indeed, might yet be styled heathen. The "freedmen" afford us, even now, a wide field for Gospel effort.

After the division of the Church accomplished by the Louisville Convention in 1846, little of this great field was accessible to the Missionary Society of the Methodist Episcopal Church. A very few isolated Churches in the North, and a limited field near the boundary line of the Church, South, were all that remained to us of the work among the colored people. This state of things continued till the breaking out of our civil war, in 1861, which gave an entirely new aspect to affairs.

Upon the surrender of Lee and the reopening of the South came responsibilities of the magnitude of which we had no previous conception. We found that a hun-

dred thousand and more of these sable sons of God, as they welcomed the armies of the North as heaven-sent emancipators, flew to the Methodist Episcopal Church as the "Old John Wesley Church," from which they had suffered for long years a most unconsenting excision. They looked to us for ministers, churches, teachers, books; indeed, for a supply of all their wants, material, mental, and spiritual. The burden was absolutely overwhelming. To see with our eyes and hear with our ears banished all doubt as to duty, and, with a heart for it, the Missionary Society undertook the stupendous work.

By a wonderful providence the Missionary Society had on hand the means with which to meet this unusual demand. Amid the uncertainties of our civil condition it had not been thought wise to expand our missionary work, and, money being plenty, the usual agencies had for several years brought into the treasury more money than was needed, so that at this peculiar period a surplus of half a million dollars was in the hands of the Treasurer. The demands of the opening work in the South soon exhausted the treasury, and the Society had to call vigorously for increased contributions. The work performed at this historic period is yet fresh in the public mind. We are, it may be, too near to it rightly to estimate it. It certainly becomes us not in the least to repress a single rising feeling of fraternity, nor prolong ever so little the evils entailed upon us by our civil war. Therefore we leave the details of this work among the Freedmen to some future historian of the Missions of the Methodist Episcopal Church. The social ostracism under which the work was prosecuted amounted almost to a crucifixion. But to be identified with the lowly was to be identified with the Redeemer, and scores coveted the honor, and put on the martyr's crown.

7. Missions to the Aborigines.

Who shall say that the wonderful voice* by which John Stewart was led to the Upper Sandusky was not the voice of God? The results, immensely transcending all that had followed previous labors among the Indians, revealed to the Church, at its very door, a vast heathen field, ripe unto the harvest. It is interesting to know that those two old Indians who constituted his second congregation became in the end genuine Christians, and members of the Methodist Episcopal Church. It is also interesting to know that on that first Sabbath among the Wyandots, when the congregation of eight or ten assembled in the Council House to hear Stewart's message, they were deeply affected under his words, and the work of salvation immediately began. This was in November, 1816. Pointer would sometimes add to the interpretation of Stewart's words some of his own, such as, "So he says, but I don't know nor care." But the faithful exhortations of Stewart soon penetrated the soul of Pointer, and at length, finding the grace of God, he became a hearty co-worker, and eloquent interpreter of the Gospel. Robert Armstrong, a native of Pennsylvania, captured in boyhood, and adopted by the Turtle Tribe, and whose wife was a half-breed Wyandot, a man highly respected by the tribe, was also soon converted, and became a zealous helper in every way.

Romish priests had long labored among these Indians, and their teachings had inspired the Indians with faith in forms and ceremonies totally at variance with this new spiritual heart-life which Stewart told them was required in the Bible, and essential to their salvation. But it seemed to them that if the Great Spirit had in-

* See page 14, *et seq.*

tended them to be guided by the Bible, he would have taught them to make books, and would have given them this book. Moreover, the Romish priests had told them of one Bible, and now Stewart told them of another, and, believing the Bibles must be in conflict, the question was referred to Agent Walker, who, in their presence, carefully compared the Roman Catholic Bible, which was the Vulgate edition, and our version, and decided that they were substantially the same, only one was in the Latin language, and the other in English. He also told them that the Methodist hymns were all good. By this the opposition was demoralized, and for three months Stewart labored in this field with uninterrupted success and joy. At the end of this period he left for Marietta, preaching a farewell sermon amid many tears, and promising his children in the Gospel to come back "when the corn should shoot."

As the work progressed the Wyandots became divided into two parties, the Christian party and the pagan party. The Romanists co-operated with the pagans. Two of the chiefs, Mononcue and Bloody Eyes, were violently opposed to the Gospel which Stewart preached, and they and their party said many hard things against him, and specially assailed him because he was not a priest, authorized to do the work he had undertaken. To obviate this last objection the Quarterly Conference at Urbana, Ohio, in March, 1819, granted him license to preach. This was a weak echo of the call that God had given him long before. Moses Hinckle, also, a colored man, from Mad River, was very helpful to Stewart, and several good local preachers from neighboring circuits lent him their aid and influence.

Miss Harriet Stubbs, a sister-in-law of Judge M'Lean, had no sooner heard of this work of God among the

Indians than she hastened from her home of refinement and plenty into the wilderness to work with John Stewart, under God, for the redemption of these savages.

Rev. J. B. Finley says: "She possessed more courage and fortitude than any one of her age and sex that I have been acquainted with. In a short time the intrepid female missionary was the idol of the whole nation. They looked up to her as an angel messenger sent from the spirit land to teach them the way to heaven. They called her the 'pretty red bird,' and were only happy in the light of her smiles. This most amiable young lady took charge of the Indian girls, and began to teach them their letters, and infuse into them her own sweet and happy spirit." The name of *Harriet Stubbs* is worthy to be written by the side of that of *Harriet Newell.*

In the following August, (1819,) at the Ohio Conference, held in Cincinnati, Rev. James B. Finley was appointed to Lebanon District, in which this field was included. On the 13th and 14th of the following November he held a Quarterly Meeting for Mad River Circuit, forty miles from Upper Sandusky. Some sixty of the Indians attended, with four of the chiefs and their families, namely: "Between-the-Logs," "Mononcue," "John Hicks," and "Scuteash." Pointer and Armstrong were also there, and not less than three hundred whites. The Gospel had evidently been gradually winning its way among the great chieftains of this region, and they were here to observe its fuller effects, and were themselves witnesses to its power

The love-feast was a melting occasion, and the testimony of the native converts rang out upon the air like heavenly chimes. At length "Between-the-Logs" arose, tears streaming down his cheeks, and expressed his joy that the Great Spirit had permitted him to be present.

He said, "I have drunk whisky and committed many other sins against the Great Spirit. But my eyes have been opened, and I have been trying to forsake my sins. I feel peace in my heart to God and all men, but I feel like a little child just beginning to walk. Sometimes I am almost ready to give up, but I pray, and the Great Father hears me, and then I feel strong and happy, and I walk again. I want you all to pray that I sin no more, always to be happy, and die happy, and be happy with you forever." "John Hicks" and "Scuteash" followed in similar strains. The latter said, "I am a great sinner, and have been such a drunkard! The Great Spirit has been very mad with me, so that in my heart I always sick—no sleep—no eat—walk—walk—drink whisky. I have prayed to the Great Spirit to help me quit being wicked and to forgive me. He do something for me. I felt it come all over me. Now me no more sick—me sleep—eat—no more get drunk—be no more bad man—me cry—me meet you all in our Great Father's house."

The love-feast was adjourned to Monday night; then "Mononcue" spoke, and chided the whites for not sooner sending them this good book, and "Between-the-Logs" gave a history of religion among the Indians, of the religion of their fathers, of the coming of the Roman Catholic priests, but of the ineffectiveness of their teaching to make them good, of the Shawnee prophet that arose among them, and the Seneca prophet, and how they proved them to be vain teachers all, and how they began to think their own religion the best. Finally, how the Great Spirit sent Stewart, how badly they treated him at first, and how patient he was, but how at last they began to heed the good way; how Christ came down upon them in the Council House, and many Indians found the grace of God, and kept telling them

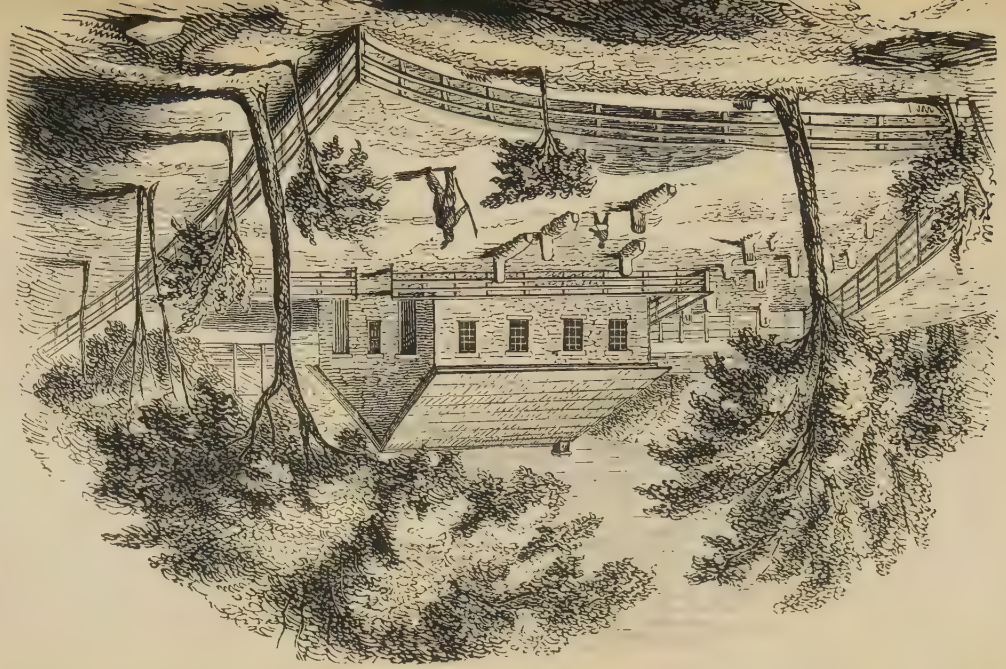
of their joy, and how at last they had adopted Stewart, and wished him to remain with them always.

At the Conference of 1820, held in Chillicothe, they petitioned for a missionary. For this purpose they met Elder Finley at Negrotown, and he being seated in their midst, the squaws first petitioned as follows:—

"We thank the old father for coming to see us so often, and speaking the good word to us, and we want him to keep coming and never forsake us; and we let him know that we love this religion too well to give it up while we live, for we think it will go bad with our people if they quit this religion; and we want our good Brother Stewart to stay always among us, and our Brother Jonathan, too, and to help us along as they have done. Next, we let the old father know what our head chiefs and the others have to say. They are willing that the Gospel word should be continued among them, and they will try to do good themselves, and help others to do so too; but as for the other things that are mentioned, they say we give it all over to our speakers, just what they say we agree to; they know better about these things than we do, and they may let the old father know their mind."

Then the chiefs delivered the following:—

"We thank the fathers in Conference for sending us preachers to help our Brother Stewart, and we desire the old father to keep coming at least another year when his year is out; and we want our Brother Armstrong to come as often as he can, and our Brother Stewart and Jonathan to stay among us and help us as they have done; and we hope our good fathers will not give us up, because so many of our people are wicked and do wrong, for we believe some white men are wicked yet, that had the good word preached to them longer than



our people; and our great heavenly Father has had long patience with us all; and we let the old father know that we, the speakers, will not give over speaking and telling our people to live in the right way; and if any of us do wrong we will still try to help him do right, and let none go wrong; and we will try to make our head chiefs and all our people better; and we are in one voice with our queens; and we all join in giving thanks to our good fathers that care for our souls, and are willing to help our people; and we want them all to pray for us, and we will pray for them, and we hope our great heavenly Father will bless us all: and this is the last."

Moses Hinkle, Sen., was accordingly appointed missionary to Upper Sandusky, and he was succeeded the following year by Rev. J. B. Finley. Mr. Finley was all ready for the work, and the Indians ready to receive him. The mission now began to assume shape. At the first meeting to form classes twenty-three presented themselves, while others stood trembling and weeping, crying aloud, "O! Sha-Shue, Ta-mow-tare!" O Jesus, pity us! Mr. Finley erected a saw-mill, inclosed land, and taught the Indians agriculture, laboring constantly with his own hands. The grant of ten thousand dollars a year, made by the Government of the United States at this time for native schools in which the useful arts, as well as letters, might be taught, greatly facilitated this good work. He began the erection of a mission house, and sent out appeals throughout all the land for pecuniary aid. Baltimore became especially interested, and Rev. S. G. Roszell sent a large sum. The Juvenile Finleyan Missionary Society of the same city was formed for the purpose of aiding this work, and proved a very efficient helper. A Juvenile Missionary Society for New York, modeled after the one in Baltimore, was organ-

ized, with Wm. M'Kendree Bangs, then a mere lad, for president, but it seemed to languish, and in a few years ceased to exist, having done but little. Rev. John Summerfield lent it all the power of his pathos, and took collections in his large congregations of children in aid of the mission.

Let it not be supposed that this great revival was without drawbacks. There were backslidings and apostasies. Some of the chiefs became offended at Mr. Finley's straight, outspoken way of putting things. "Between-the-Logs," "Mononcue," and Hicks, however, appeared before the Conference of Marietta, in September, 1822, and in earnest addresses besought the Bishop to return Finley to the mission. Bishop M'Kendree responded to their petition, promising to stand by them, exhorting them to fidelity, and assuring them that they would, perhaps, win back those who had forsaken them. During the year the Bishop visited the mission. The mission house was completed, the schools were prosperous, a large farm was under cultivation, log-houses were built with chimneys, more than two hundred of the natives had renounced heathenism and professed saving faith in the Lord Jesus Christ, and were evidencing it in their lives.

In the autumn of 1823 Stewart's health was fast failing Worn by labors and wasted by disease, he suffered greatly. On the 17th of December he breathed his last, earnest exhortations to fidelity being among his latest utterances. This was in the thirty-seventh year of his age, and the seventh of his missionary labors. His name shall not perish from among men, and he will be great in the kingdom of heaven.

The Conference of 1823 instructed Mr. Finley to inquire into the practicability of establishing a mission

Isabella Meeting-House.

among the Chippeways on Saginaw River, Michigan, and he started on a tour of observation the following December, accompanied by "Mononcue," "Gray Eyes," and Pointer. The tour was full of interest, and in consequence of the report they gave Rev. Charles Elliott was appointed assistant to Mr. Finley, with a view to extending labor to the Wyandots on Huron River, and to the Canara, Upper Canada. Here they formed a class of fifteen, to which twenty-seven were added during the year, and the entire mission then numbered two hundred and sixty.

Like circumstances are repeated in the history of the mission from year to year. Now the members decreased and now increased. Branches of the work were established at various points. We can but note a few epochs in the mission, and then must pass on.

The year 1827 was a memorable year because of two events: First, the succession of Rev. James Gilruth to the mission in place of Mr. Finley, whose labors and privations had undermined his health and necessitated his being relieved. Second, the death of "Between-the-Logs," the greatest of the Wyandot chiefs. His name was given him because his father was a Seneca, and his mother a Wyandot of the *Bear* tribe. The bear often crouches between two fallen logs, and this child was a *Bear* between the two tribes. He was always the friend of the white man—a bold and gifted man, and a most zealous local preacher. He died in firm hope and great peace.

The previous year, with "Mononcue," he had visited the East and seen its wonders, and been himself a wonder. Not understanding the English language, and hearing nothing that he understood, he questioned if the people understood one another. There was a melting

simplicity in all his words and conduct that was increased by the dark flush of consumption that even now mantled his cheeks. He became known to the whole nation, and his death, so soon after his tour was completed, sent a new thrill through the missionary heart of the nation. At his death there were four native local preachers left in the mission, namely, "Mononcue," Hicks, "Gray Eyes," and "Herrehoot;" about three hundred members under fifteen native class-leaders, and seventy children in school. Ardent spirits were banished by law from the nation.

Surely the first harvest of the Missionary Society was an abundant recompense for all it cost. By treaty of April 6, 1832, the tribe sold their lands in Ohio to the United States, and nearly seven hundred souls removed to the junction of the Kansas and Missouri Rivers, in the present State of Kansas, where a fragment of the nation yet resides, having acquired the right to become citizens and to hold their land in severalty.

In 1822 Rev. William Capers, by appointment of Bishop M'Kendree, undertook a tour through Georgia, with a view to establishing a mission among the Creek Indians. His object was to consult the people and to make collections. Having spent eight months in this way, he arrived at the Creek Agency on Flint River, in August, 1822. The Creeks were then about twenty-four thousand in number, and inhabited a territory within the boundaries of Georgia and Alabama. Not finding the agent, Colonel Crowell, at home, Mr. Capers and his company pushed on to Coweta, where they met the famous half-breed, and intrepid warrior, M'Intosh. Mr. Capers' heart was deeply affected by the nude and filthy heathenism that every-where met him. M'Intosh received him with favor, but could conclude nothing

without a general council and the consent of the agent. Mr. Capers read to the Indians an instrument of writing, signed by himself on behalf of the Bishop and the South Carolina Conference, whose agent he was, explaining his purpose, and assuming the proper obligations in the case, which was heartily approved by M'Intosh. No more could be done, and Mr. Capers returned home to await the decision of the council which met on the 5th of November following. On this occasion he was heard, and his proposals were amended and approved. Rev. Isaac Hill was now appointed to the mission, which took the title of "Asbury Mission," and Mr. Capers was made "superintendent" of it. The chief work of Mr. Hill seems to have been to commence buildings and prepare the way. Rev. Isaac Smith and Hugh Hamill were his successors, though Hamill soon left for another field.

"Big Warrior," one of the most influential men of the nation, encouraged perhaps by the agent, headed a most determined opposition to preaching of the Gospel to the adults of the tribe, which for a time compelled a halt in the entire work, but at last a school was opened under charge of Mr. Smith. He was an aged man, who, in 1782, had been a teacher in Virginia, and intense love of this work seemed to possess his soul. With the aid of his amiable wife he overcame the obstructions interposed and established the school. The work was thus fairly begun.

In a letter dated September 27, 1823, Mr. Capers says.—

"I am now but just returning from Asbury. I would have liked you to witness my arrival there. As soon as I was seen the hills resounded with, 'Mr. Capers is come! Mr. Capers is come!' and presently I was surrounded with a crowd of eager, affectionate, rejoicing

children. They sing sweetly with us in our family devotions, and behave on all religious occasions with a decorum I never saw equaled among children at home. Indeed, both for their easy subordination and careful attention to our instructions, the quietness of their tempers, their respectful and affectionate behavior toward us, and the progress of many of them in learning, they would excel on comparison with any school I ever knew. One of our boys, within three months from his letters has learned to read in the Testament. It would not surprise you to hear that the hearts of these children gently opened to the truths of religion. On Sabbath I baptized Mr. Martin, (hired to manage our little farm,) and administered the Lord's supper. While in that moral desert we were thus solitarily employed, our children, bathed in tears, bowed at their seats, and, sobbing out their prayers, gave a heart-cheering earnest of what shall be."

The opposition to preaching to the adults was unrelenting. It was fomented by infidel and profane white men, if not by the agent himself. The superintendent advised great caution and prudence in every procedure. Smith, burning with zeal, applied to M'Intosh, called also "Little River," for privilege to preach, and received it. The preaching then began, and large numbers of "blacks," and some Indians, attended. At this the opposition became violent, and the preaching had to be almost entirely suspended.

The Conference which met in February, 1823, memorialized the Secretary of War, Hon. J. C. Calhoun, on this subject, and an investigation was instituted by the "Department." The report being made, Mr. Calhoun addressed Colonel Crowell, the agent, in a noble letter dated March 30, 1824, which can be summarized in a

single sentence. The Secretary says: "You will give a decided countenance and support to the Methodist Mission." His letter to Mr. Capers is equally creditable to his heart and head.

Even this, however, did not wholly remove the impediments to success. Progress was slow and difficult. Much instruction was given, and some souls were converted, both of children and adults. The story of these conversions, as given by Mr. Smith, was often most touching. In 1825 seven Indians were reported members of the Church. In 1826 the restrictions upon preaching were removed, and Mr. Smith preached in the Council House. He reported this year thirty-two members, sixteen of whom were Indians. In 1827 there were twenty-six members, eight of whom were Indians. In 1828 there were seventeen Indians among the membership. In 1829 there were seventy-one members, twenty-four of whom were Indians.

In 1825 M'Intosh and some others of the chiefs sold the land of the nation to the United States, and agreed to remove west of the Mississippi. There was, doubtless, corruption in this, and for it M'Intosh lost his life, and the treaty was abrogated. But agitations and removals followed, and opposition to preaching continued. Hinderances innumerable existed, and the mission was at length abandoned. Later treaties were made in 1826, in 1827, and in 1832, by which this tribe parted with all their lands, and were all removed to the Indian Territory, where land was patented to them by the Government.

Who shall say that the seed sown among the Creeks was all lost? In their new home they have abandoned the chase, and now devote themselves to agriculture and stock-raising. They became owners of slaves, to whom

they have been indebted for many Christianizing influences. Their schools, churches, presses, farms, and manufactures, as now existing, all speak to their praise. The tribe is at this moment increasing and prosperous.

The mission to the CHEROKEES, originated by the Tennessee Conference, was far richer in result than that to the Creeks. This people were also in Georgia, though their country extended somewhat into Alabama and North Carolina. They held ten millions of acres of excellent land, and had become partially civilized, and many of them were wealthy. Some five hundred negro slaves were held in the nation. The American Board of Commissioners of Foreign Missions had sustained a prosperous mission among them since 1817.

In the spring of 1822 Rev. Richard Neeley, a preacher on Paint Rock Circuit, accepted an invitation from a Cherokee, named Richard Riley, to preach at the house of the latter. The appointment was sustained by Neeley and the preacher in charge, Rev. Robert Boyd, and during the summer a class of thirty-three was formed, with Riley for leader. Rev. William M'Mahon, Presiding Elder of Huntsville District, held a Quarterly Meeting at this place a few months previous to Conference, when the power of God was manifested in a remarkable manner, several natives being soundly converted.

At the Conference Rev. Andrew J. Crawford was appointed missionary to this place. He arrived on the 7th of December, and, with the approbation of the chiefs in that part of the nation, opened a school on the 30th of December with twelve scholars, which was soon increased to twenty-five. The school was wholesome in its influence, though so modest in its beginning. A little opposition to preaching was at first manifested,

but it was overcome by the help of Riley, and souls were from time to time converted.

In the latter part of the summer a camp-meeting was held, where the mighty power of God was demonstrated in the conversion of thirty-one souls; twenty-five adults and twenty children were baptized on this occasion. When the meeting had closed twenty or thirty natives came within the altar, and begged the ministers to tell them how they could find favor with the Great Spirit and be happy like these others. The meeting, in consequence of this demonstration, was reopened for their benefit. One man of wealth proposed that they should all stay in that heavenly place as long as his means would last.

They at length tore themselves from each other, but the work of God went on in a glorious manner. By the Conference of 1823 there were one hundred and eight full members in the Church, and numbers of children could read the word of God; for all of which the expenditure of the Missionary Society was but two hundred dollars. This work soon embraced two Societies. There was a similar work which began at the house of a man by the name of Coody, some one hundred miles distant. Coody was converted, and became an exhorter, and a missionary was requested from the Conference of 1823.

The Conference was held in November, and three missionaries were sent to the nation; Nicholas D. Scales to Upper Cherokee; Richard Neeley to Lower; and Isaac W. Sullivan to the Middle Station. The work continued to prosper in their hands. They were teachers, preachers, and laborers in general for the good of this people.

It was in the year 1826 that an ingenious half-breed,

named Guess, invented a syllabic alphabet, by which the language of this people could be read and written with facility. Among the converts were some eloquent pleaders for Jesus, very helpful to the missionaries. In 1827 four hundred members were reported, and a most flourishing state of the schools, and four missionaries were on the ground, assisted by a native youth called Turtle Fields. The effect of this wonderful spiritual visitation was visible upon the nation. It had taken great strides in civilization within a very short period. Houses and churches were built and towns sprang up; in fact, the desert began to bloom.

In 1828 there were eight hundred Church members, in seven circuits, on which were seven preachers. Young natives were being educated by benevolent persons and societies in different localities. The nation was far advanced in civilization. It had an organized government and civil code; it had a weekly journal, the "Cherokee Phenix." Its press, its schools, its Churches, all promised a bright future not far distant.

Could any thing short of covetousness conceive of removing this people with such a prospect before them in the interest of their civilization and salvation? Yet such was the recommendation of an agent of the Government after a tour of observation, and he was a clergyman!

At the same time the nation was thrown into great agitation by the State of Georgia extending her laws over the Cherokee nation, and because Congress authorized the President to extinguish the Indian title to their lands with their consent. There was division of sentiment and much excitement in the nation, well calculated to destroy spiritual influences. Notwithstanding, there were in 1830 seventeen missionaries, including interpreters, five circuits, five schools, with about one hun-

dred scholars, and eight hundred and fifty-five members of the Church.

The missionaries sympathized with their distracted people, and were in consequence arrested, maltreated, convicted, and some of them sentenced to long imprisonment. It was not until 1838 that this tribe was induced to exchange their land for a plot west of the Missouri, but they did not remove till three years later, when General Scott, at the head of two thousand men, marched into their territory and compelled them to retire.

To their new home in the Indian country they transplanted their schools, Churches, and other institutions. They are to-day some twenty thousand in number, under wholesome laws and good government, with excellent schools and school-houses, good church edifices, and with prosperous Churches, mostly under care of the American Board.

A mission to the POTAWATAMIES, in the neighborhood of Fort Clark, on the Fox River, Illinois, was attempted in 1823, Rev. Jesse Walker, missionary. To all the usual difficulties was added, in this instance, an implacable hatred of the whites, which extended even to their religion. Patient effort for many years was made to reach them, but the encouragement was so small that in 1830 the work was abandoned.

The CHOCTAW Mission was in some respect the most successful of our early Indian Missions. This tribe occupied territory between the Tombigbee and Mississippi Rivers, and was mostly within the State of Mississippi. They numbered twenty thousand, and had been favored with the labors of the missionaries of the American Board of Commissioners for Foreign Missions for six or seven years, when the Mississippi Conference projected a mission among them under the superintendence of

Rev. William Winans, with Rev. Wiley Ledbetter, missionary. They were, like the Creeks, far advanced in civilization, but our labors among them opened most unpropitiously, and sometimes seemed almost desperate.

At a camp-meeting held mostly for their benefit, in 1828, by Rev. Alexander Talley, the work took a start. Four captains were converted at this meeting, and several private persons. Another camp-meeting was appointed for October, at which still greater benedictions fell upon the people, Colonel Greenwood Laflore, the principal chief of the nation, being among the number converted, and he became a zealous and successful preacher. Six captains were also converted at this meeting. At the end of the year the mission numbered six hundred members, and had two missionaries and two teachers. The work now rapidly grew and spread, so that in 1830 four thousand members were reported, with three missionaries, three interpreters, and four teachers, all but four of the principal men of the nation —the chiefs and captains—being converted, and heathenism and alcohol banished.

Removal to the west of the Mississippi now began to be agitated among the tribe, with all the usual results. Sorrow was universal at leaving the graves of their sires and the lands that were so dear to them; but the pressure was severe, and at a council held in March, 1830, it was voted to sell their lands to the United States.

The Christians, and among them Laflore, the chief of the nation, being most prominent in this concession, a strong pagan party began to plot their destruction. Mushalatubee, once a chief of the "lower towns district," but now deposed, headed the pagans. He sought to displace Laflore, and chose for it the time of distributing the annuity. He surrounded the house to prevent the Christians

getting any thing. Laflore, however, appeared with eight hundred armed men, and the pagan leader was only too glad to surrender and save his life. The removal was effected in due time, the faithful Talley seeing his flock safely settled in their new home.

They continue to be an industrious, frugal people, making constant progress in the arts and sciences. No schools or academies in the Indian Territory are better than theirs. The English language is the most prevalent among them, and they have become, in fact, Americans. All this we may truthfully claim has been done for them by the religion of Christ, and through the labors of missionaries.

The ONEIDAS were a small tribe of Indians located near the Oneida Lake, in the State of New York, who were sadly demoralized because of close association with the whites, and despite some missionary efforts among them on the part of the Protestant Episcopal Church. In this sad state Daniel Adams, a converted Mohawk youth from Canada, in the year 1829 visited them. Under his labors a reformation broke out, that resulted in the conversion of more than a hundred of these depraved people. A school was established of about eighty children. Some of the young converts going among the *Onondagas*, a neighboring tribe, and relating what God had done, a like work of reformation ensued there. A class was formed among the Onondagas, three members of which were chiefs. A house of worship was now erected for the Oneidas, and, it being soon consumed by fire, another was speedily erected by the liberality of friends and through the exertions of the missionary, Rev. "Dan" Barnes.

In 1831 there were reported one hundred and thirty members, and one hundred and fifteen children in schools.

The great body of these Indians removed to Green Bay, Wis., then W. T., where successful missionary work was done among them for many years. A fragment yet remains at the old home in New York State, divided even yet into two parties; pagan and Christian. The latter are easily distinguished by their greater intelligence, neater apparel, and better farms and homes—indeed, by their general superiority. Rev. Welcome Smith is the present missionary, and reports seventy-five members and probationers, and a Sunday-school of one hundred and seventeen scholars.

At the Mission Conference of 1830 the Rev. Thomas Johnson was appointed to the SHAWNEE Mission, and Rev. William Johnson to the KANSAS Mission. Houses were erected at each point, and faithful efforts made by the missionaries. This mission was for many years of special interest to the Church, and, in connection with the Delawares and Wyandots, engaged the labors of Revs. J. H. Dennis, L. B. Dennis, Henry Reeder, and others.

The MOHAWKS were settled upon the Grand River, Upper Canada, with the famous Colonel Brandt at their head, who, though a graduate of Dartmouth College, seems never fully to have embraced Christianity. A daughter of the chief, Mrs. Kerr, was a firm believer in Christianity, and had a deep interest in the nation. Itinerant Methodist preachers riding through the territory had occasionally preached among them. At length in 1807, at a Quarterly Meeting held by Rev. Joseph Sawyer, two were baptized, one of whom was a young Indian who took the elder's name, and the other was Mrs. Jones, wife of the father of Peter Jones; a name of which more is to be said.

In 1822 the Genesee Conference, which then included Upper Canada, feeling the current missionary impulse,

sent Rev. Alvin Torry to preach to these Mohawks. Mr. Torry made a wide circuit, and every-where found a welcome. Superstition reigned, heathenism was arrogant, and hinderances were numerous, yet he had a hearing, and a few souls were converted.

There was in the settlement a young man named Seth Crawford, into whose heart God had put the thought of acquiring the tongue and devoting his life to the interests of this people. At one of the meetings he was holding, while Mr. Torry was absent at Conference, two women became seekers of religion. One of these was so powerfully wrought upon that she sank to the earth on her way to the spring for water. Upon rising she came into the house, and, calling her children around her, all, kneeling, prayed. The Holy Ghost came upon them, and one daughter, fifteen years of age, and the mother, were soon converted. On Sabbath, the 27th of July, 1823, while singing and praying, the assembly broke out into sobs and cries. The flame of revival seemed at once to sweep every-where, and crowds flocked to hear, till no house could contain them.

On Mr. Torry's return twenty were admitted to Society. The work spread to neighboring tribes and settlements. A letter from Seth Crawford, dated November 17, tells in glowing words of the continuance of this gracious work, and closes with a passage of deep interest as giving us the first glimpse of one who afterward became eminent as a native preacher. Crawford says: "We are not a little encouraged that one of the Indian youths, a Chippeway, begins to exercise his gifts profitably. Peter, for that is his name, lately opened a meeting by a few words, and then prayed. His words were with trembling, but the blessing of the Lord attended them." Peter Jones was then about twenty-one

years of age. His mother was a Mississanugah, and his father an Englishman, the king's surveyor. Peter had spent his first years among the Indians, but later had attended school, and was intelligent, and now became zealous for Christ.

The success of the work becoming noised abroad, the interest and liberality of the Churches increased, and a house for preaching and school purposes was soon erected. One of the chiefs of the Mississanugahs was soon converted, and also some of the worst of the whites that infested the settlement. A remnant of the Delawares and Chippeways inhabited the Muncey towns on the Thames, and some of them believed the Gospel. In 1825 the number of believing souls in this mission was one hundred and fifty. Opposition was aroused within the settlement from the usual sources. The traders, the lovers of rum, the superstitious, and the vilest, were all aroused to oppose the Gospel. Christ evidently came not to send peace, but a sword.

The Indians manifested the best fruits of a godly life. At the time of distributing the Government presents, which had usually been the occasion of a drunken frolic, the Christian Indians pitched their tents by themselves, and Peter Jones exhorted them to steadfastness, and they spent much time in prayer for the pagans. When what Peter was doing became known the desire to hear an Indian preach drew crowds of white people. Peter was wont at times, changing his address to English, to plead with the crowd no longer to hasten down to ruin, and many of the white people were convicted and converted. Peter Jones very soon became a power. Educated, speaking English and the native tongues fluently, and having great zeal, he gathered about him natives of like spirit, and their labors became abundant, and

Peter Jacobs.

very successful. In this connection the names of William Beaver and Peter Jacobs must be specially mentioned.

The American Bible Society about this time printed portions of the Gospel in the native tongues, and the Missionary Society printed a selection of hymns.

In all this work Rev. William Case, General Superintendent of Aboriginal Missions for the province, took a most lively interest. He raised money and purchased an island named Sauguin, in the upper part of the Bay of Quinte, on which the Christian Indians might be settled, the better to protect them and furnish them with school privileges. The effect was happy. The whole body of Indians in the neighborhood, and even those about Kingston and Guadanoqua, embraced Christianity. The small island chosen was insufficient, and this Christian settlement extended to "Big Island."

In all parts of the Church the interest in these missions was very great. Dorcas Societies in New York and Philadelphia gave to them their best energies. Two young ladies from New England, Miss Barnes and Miss Hubbard, entered this far-off wilderness, and gave their young lives and rare endowments to redeem the savages. William Case visited the States with Peter Jones, John Sunday, and Peter Jacobs—all native preachers—and their sermons, addresses, and singing intensified the interest of the Churches, and replenished the treasury of the Missionary Society.

In 1828 the Church in Canada amicably separated from the Methodist Episcopal Church, and our connection with these missions ceased. There were at this time nearly two thousand adults and four hundred children under instruction in Upper Canada. This work has continued to prosper under our Wesleyan brethren. Other new Indian Missions had been established. In

1832 we find the Huron and the Sault St. Marie, while the Green Bay Mission to Indians, removed from the Oneida Mission, assumes a place as a distinct and most important mission. Rev. John Clark had a memorable and successful career in this field.

Several missions not here noted were originated among these sons of the forest at different points, and were prosecuted with more or less success, and the old fields had many instances of successful and persevering missionaries. Rev. J. D. Torrey labored long among the Oneidas, and Rev. Isaac F. Collins among the Cherokees. Michigan had a line of worthies in our numerous missions there, of whom we name Revs. J. H. Pietzel, G. Bradley, James Shaw, Wm. H. Brockway, and S. Steele. The Revs. Wm. H. Goode and Henry C. Benson achieved distinction among the Choctaws, and there were many faithful missionaries who maintained the work among the Wyandots. It is sad to behold how little remains to attest the sacrifices and devotion of the men of God who gave themselves to the salvation of these dusky savages.

Upon the division of the Church, in 1846, much the larger portion of our Indian Missions fell to the Church South, which had before the civil war an Indian Mission Conference of two districts, containing twenty-five circuits. The work left to the Methodist Episcopal Church was not half this amount in extent, and it was widely scattered among different Conferences.

President Grant, in the year 1869, decided to give the nomination of Indian agents to the various religious denominations, hoping thereby to remove these important interests from the arena of politics, and to secure Christian men as agents, who would feel an interest in civilizing and christianizing the tribes assigned to their charge. These agents were to be under the scrutiny of

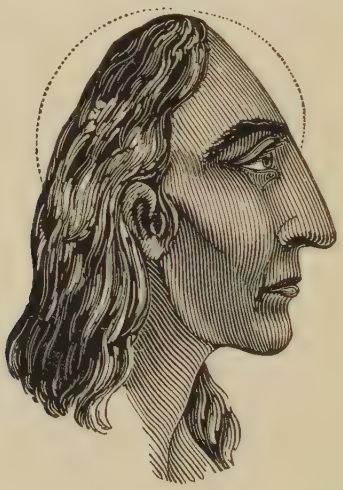
the religious bodies with which they were connected. He hoped thereby, also, to secure an honest distribution of the Government annuities, out of which the Indians were being lamentably defrauded.

In many of these agencies the results did not justify the very humane expectations of the President, but in some it was very happily otherwise. At Yakima, under Rev. J. H. Wilbur, agent, liquor was nearly banished from the Reservation. Many houses were built, a regular circuit was established, with five Indian preachers, two of them ordained. During ten years there was contributed in the agency as follows: To American Bible Society, $400; to Missions, $1,200; to Sunday-School Union, $120; to Church Extension, $300; to Tracts, $75; to support of Bishops, $50; to support of superannuated preachers, $100; total, $2,245. During the same time more than one hundred thousand bushels of grain had been raised by the Indians, two hundred comfortable houses built, ten thousand acres of land fenced, about two and a half million feet of lumber sawed, and more than three hundred persons taught to read, write, and work. The Indians had about two thousand head of cattle, besides thirteen thousand horses, and had made two hundred and fifty sets of harness. They had seventy-five wagons, two hundred plows and harrows, with a good supply of farming tools. About five hundred were members of the Church. They had two comfortable church edifices. At Round Valley Agency, California, while Rev. J. L. Burchard was agent, nine hundred of the Indians were converted within two years, and gave evidence of it by clothing and housing themselves as civilized people, and by betaking themselves to industrial pursuits. All this

may be correctly reckoned among the work of the Society, and like results, perhaps less marked, have been visible in other Reservations.

8. The Flatheads and Oregon.

In the year 1832 four Indians of the Flathead tribe, living on the Pacific coast, crossed the Rocky Mountains, and, traversing three thousand miles of intervening wilderness, appeared at St. Louis. They had been sent



by their nation to inquire about the white man's God, and the book that revealed him, of both of which they had heard from a trapper and hunter who had witnessed some of their pagan rites, and told them they were all wrong in their worship, and that far to the east the white man had a book that revealed the true God, and the proper mode of worshiping him. General Clarke, to whom they reported themselves, received them with all

due consideration. They had known him, for he had accompanied Lewis in the famous exploring expedition to the Pacific Ocean, known in history as "Lewis and Clarke's Expedition." Sad to relate, two of these chiefs died in St. Louis, worn out with their long journey, and it is not known whether the other two succeeded in again reaching their people.

The facts we have narrated became known to the President of the Young Men's Missionary Society of New York, who, in March, 1833, published them in the "Christian Advocate and Journal." Dr. Wilbur Fisk read the statement in his study at Middletown, Connecticut, and his tender soul was at once on fire. He promptly penned a call for publication in the "Christian Advocate," with a caption that kept time to his own quick heart-throbs: "Hear! Hear! Who will respond to the call from beyond the Rocky Mountains?" He asked for two men with the spirit of martyrs to throw themselves into the midst of this nation. "Were I young, and healthy, and unincumbered," said the call, "how joyfully would I go!" He declared he knew one that he thought would go, who had no superior, and he asked for a companion to him. To that man he at once wrote. It was Jason Lee, once tutor with him at Wilbraham Academy, and at this time a missionary to Indians in Canada, and residing at Stanstead. "Money shall be forthcoming; I will be bondsman for the Church," was his stirring affirmation.

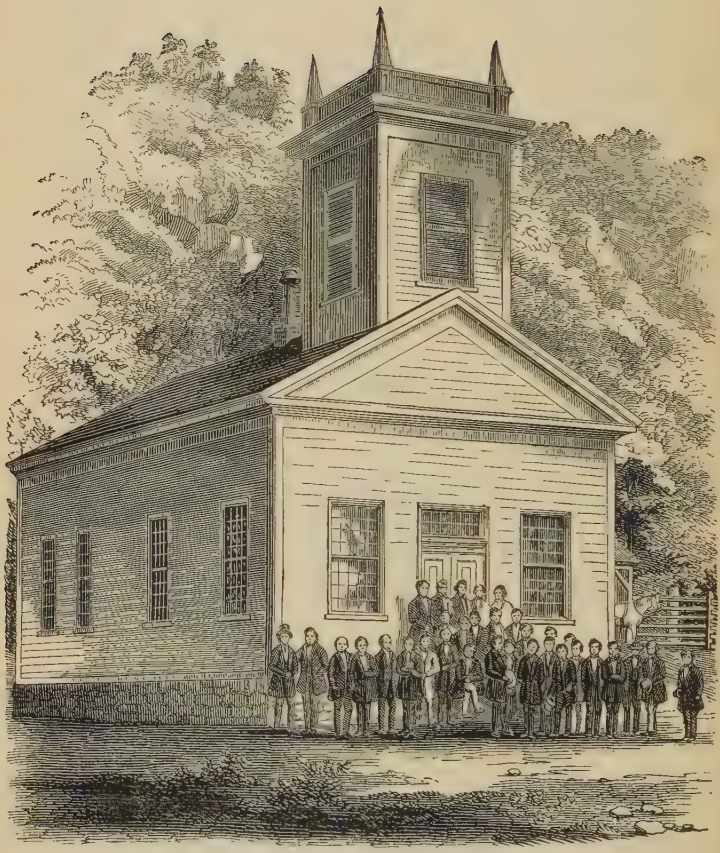
He addressed the Board on the subject, and on the 20th of March, 1833, the Corresponding Secretary was directed to correspond with the Bishops and with General Clarke on the subject, and with any others he might think proper. A month afterward it was reported to the Board that Bishop Emory had seen Mr Raub, of

the War Department, at Washington, in relation to the Flathead Indians, and that they had no knowledge of such a tribe. But the impulse was far too strong to be stayed by this, and at the same meeting the Board requested the Bishops to establish an "Aboriginal Mission west of the Rocky Mountains." By this title the mission was known till October, 1835, when it was changed to "Oregon Mission."

Jason Lee responded favorably to the call, appeared at the New England Conference of 1833, was received on probation into that body, ordained by Bishop Hedding, and appointed to this "*Foreign* Mission," practically more distant then than India or China is now. In August following Rev. Daniel Lee, nephew of Jason, was also appointed to this field, and the Board engaged Cyrus Shepard and T. S. Edwards, laymen, to accompany them.

By this time all the land was in a flame; other denominations sharing with ours in the excitement. An inspection of the table of incomes of the Society will show how it affected the treasury. One young gentleman of New York offered two thousand dollars, (all his possessions,) as his glad response to this cry of the heathen.

But there was no overland route to the Columbia. Only an occasional ship passed around Cape Horn, on that fearful voyage of twenty thousand miles. The unknown "Great American Desert," as the maps indicated, filled with unimaginable perils, stood in the way of going across the continent. At length the missionaries were informed that Captain N. J. Wyeth, of Cambridge, Massachusetts, was about to return across the Rocky Mountains, and, being applied to, he consented to their accompanying him. They left New England in March, 1834, P. L. Edwards, another layman, joining the com-



First Mission-House in Oregon.

pany at St. Louis. After a most interesting farewell meeting in St. Louis they struck for Fort Independence, on the extreme frontier, where they met Captain Wyeth. On the 25th of April they commenced their long, wearisome, perilous journey. It was the first day of September before they had reached Walla Walla, on the Columbia River. On their route, and before they had crossed the Rocky Mountains, they learned that the tribe of Flatheads was very small; the chief interest in them arising out of the practice of flattening their heads, so that the forehead formed an acute angle with the back of the head. This was accomplished in infancy by the pressure of boards tightly strapped upon the head. The missionaries found other Indians, though not in as great numbers as they had anticipated, and they found a few white adventurers, some of whom had never heard a gospel sermon till they heard one from the Lees.

The first sermon was preached at Vancouver on the 28th of September, by Jason Lee. After some observation and much prayer for direction, they located the mission at the Wallamette Valley. Their goods, which had been shipped around the Cape, in due time arrived. Log-houses were now to be built, and provisions to be obtained. In the spring, ground was to be broken up and cultivated, and, indeed, every thing was to be done, and by their own hands, for no one was in the country to do anything for them. The mission work was not neglected. In the lapse of a short period they had in progress a goodly sized school of Indian children, and some other hopeful mission work. The manufacture of rum, which was being introduced among the Indians, was most earnestly resisted.

The Lees were devout, earnest, laborious missionaries, and their enterprise and industry put a new face on

things in this young community. The Hudson Bay Company, by no means friendly to missionaries, or, indeed, to settlers from the United States, sought in every way to embarrass the mission. This was done especially by making most exorbitant charges for cattle and other necessaries. Accordingly, Lee entered upon a plan for obtaining cattle from California, which he accomplished with incredible labor. His enterprises were many and various, many of them most wisely conceived and energetically executed.

At the solicitation of the superintendent the mission was reinforced, and in July, 1836, Dr. Elijah White and wife, Alanson Beers and wife, Miss Ann Maria Pitman, Miss Susan Downing, Miss Elvira Johnson, and Mr. William H. Wilson sailed from Boston. Yet another reinforcement to the mission had arrived in September, 1835, in the persons of Rev. Daniel Leslie and wife, with their three children, Rev. H. R. W. Perkins, and Miss Margaret Smith. Soon after their arrival the marriage of Mr. Perkins to Miss Johnson was solemnized. The newly-arrived force was stationed at different points. Daniel Lee and Mr. Perkins were stationed at the Dalles, (called Wascopam,) one of the most important points, near which were the Wasco Indians. In the opinion of the mission "the harvest was plenteous, but the laborers were few." "The Umpquas, Killamooks, Klikitats, Clatsops, Chenooks, Nesqualys, and many other tribes, were still left destitute of missionaries."

It was decided that Jason Lee should go to the "States" for further reinforcements. He left on the 26th of March, 1838. While on his way a messenger overtook him with the sad tidings of the death of his wife and her new-born babe. Mr. Edwards, of the mission, and William Brook and Thomas Adams, two In-

dian boys, accompanied Lee. Their appearance in the States kindled anew the old flame of interest for missions among the Indians. Enthusiasm arose to such a height that on the 6th of December, 1838, the Board resolved to send to Oregon five additional missionaries, one physician, six mechanics, four farmers, one missionary steward, and four female teachers—thirty-six persons in all. Such a missionary expedition had never before gone out, and its going created intense excitement. J. H. Frost, A. F. Walla, W. W. Kone, G. Hines, L. H. Judson, J. L. Parrish, and J. P. Richmond, of this company, were missionaries of the Methodist Episcopal Church. They sailed on the 9th day of October, 1839, and, rounding the cape, reached the mission June 16, 1840.

For three years the mission was prosecuted with zeal. Land was purchased, houses erected, and the instrumentalities put at the disposal of the superintendent faithfully, and, as it now appears to us, wisely used. The expenditures were, however, very large, and although it now is evident that they were carefully made and accounts accurately kept, yet so unfrequent and unsatisfactory were the reports from the mission that great uneasiness existed in the minds of the Board.

The very extent of the secular affairs of the mission, the largeness of the purchase of lands, and the measure of business to be transacted, gave rise, even among the missionaries, to a suspicion that Mr. Lee was speculating with a purpose to enrich himself; whereas, in a bond executed to the Missionary Society he had made a declaration that all his purchases had been made as superintendent, and that all the property so purchased belonged to the Missionary Society, and was for its sole benefit.

Much dissatisfaction, also, arose at the manner of dis-

posing of the missionary goods deposited at the Willamette. But it appears, after all, that the chief fault of Mr. Lee was a want of sufficient capacity to manage a business so varied and extensive as that of the mission had become. The demand of the hour was for some one to go to the field and examine into the affairs of the mission. At a meeting of the Board, held March 10, 1843, this was specifically requested, and Assistant Secretary Ames was selected as the most suitable person for this difficult task, but affairs connected with the less remote Indian work detained him.

The adjustment of these complicated affairs could not be delayed, and Rev. George Gary, of Black River Conference, was appointed to supersede Mr. Lee in the superintendency of the mission, and to report its condition. He appeared at Willamette Falls on the 1st day of June, 1844. Mr. Lee had already departed for the States. Mr. Gary was clothed with large discretionary powers, but it was understood in a general way that he was to curtail the mission, especially in its secular departments.

After due observation he proceeded to his work. He dismissed all the laymen, sold farms, mills, and other property. Even the school property was to be sold, though by subsequent arrangement it became the "Oregon Institute." Four of the missionaries had returned to the United States, and when all was done, and Mr. Gary had returned to the States, only three preachers remained in Oregon.

This entire case is quite unique in the history of missions. The true heart of the Church responded, as it should have done, to the piteous cry of heathenism in a far-off and unexplored region; but upon going to those who called, no adequate field was found, but another and

Oregon Institute.

a broader one opened, into which they entered and labored with ordinary success for a time, and then in part withdrew, but not before they had unwittingly founded an empire, with a Church within it, and thus made preparations for the coming of tens of thousands, whose tread was soon to be heard descending this beautiful slope.

A recognition of this invaluable service, by our national Government, is found in the decision of the Secretary of the Interior of the United States, by which the Missionary Society was awarded its claim at the Dalles. The Secretary says :—

"From 1834, when the American missionaries first penetrated this remote region, a contest was going on as to which nation should finally possess it, and that probably depended upon the fact which could first settle it with emigrants. The British corporation of the Hudson Bay Company had extended their posts and trading stations through the country, and occupied it with their agents and *employés*. The Jesuit priests, sent by the Bishops of the Canadian Catholic Church, and supported by them, were regarded as encouraging British influence. On the other hand were the missionaries of the American Board and the Methodist Society, who had established their stations among the Indians in various parts of the country, and who attracted thither the tide of American emigration that turned the scale in favor of our Government, resulting in the establishment of the 'Territorial Government of Oregon,' wholly American in interest, which continued to exercise all the functions of Government over the territory and its six or eight thousand inhabitants, until the erection of the Territory of Oregon by Congress by the act of August, 1848."

When Mr. Gary returned, in 1848, Rev. William

Roberts was appointed superintendent, with Rev. J. H. Wilbur assistant, and under their administration the mission moved forward prosperously, and as the country filled up the Church became strong, and the benefits of our early movement became apparent. Some of its incidental results, for which, no doubt, in part it was a providential preparation, are yet to be noticed.

At the General Conference of 1848, Matthew Simpson and John A. Collins presented memorials asking that the work on the Pacific coast be brought within Conference boundaries. The work in Oregon, California, and New Mexico was accordingly ordered to be organized into a Mission Conference under authority of the Bishops, who were also authorized to appoint a superintendent and specify his duties. They were further advised to visit the field as soon as possible. This Conference convened for the first time in Salem, Oregon, on Wednesday, September 3, 1850, William Roberts, superintendent, presiding. It adopted the name of Oregon and California Conference. Four hundred and sixty-nine members and probationers were reported in Oregon, and seven hundred and thirty-eight in California. There were seventeen local preachers in the former, and twenty-one in the latter. Fourteen preachers received appointments in Oregon. The General Conference of 1852 authorized the work to be divided into two Conferences, and at the subsequent Conference the appointments were made with reference to this, and the first Oregon Conference was held at Salem, March 17, 1853, Bishop Ames presiding, and F. S. Hoyt being secretary. There were seven hundred and six members, two hundred and fifteen probationers, and thirty-five local preachers reported, making nine hundred and fifty-six in all. Two "Missions" and one Presiding Elder's District were constituted.

9. California.

In the month of February, 1848, gold was discovered on the land of Colonel Sutter, in Coloma County, California. The news spread rapidly, and on opening their eyes men saw that the country was full of it. There it had lain for ages, sparkling in the sunlight among the sands of the river, and variegating the quartz of the mountains with its yellow veins, but the eyes of the idolatrous were holden that they should not see it till such time as it could be used for God's great glory; and then, as if by magic, it sprang into view.

Men rushed in thousands to the El Dorado—this Ophir—to gather up nuggets on the hill-sides, and to wash the precious metal from the sands. They came from Mexico, from South America, from the States, from China, in fact from every-where. These hordes of men, freed from the restraints of home and public sentiment, and many from the influences of the Gospel, became festering masses of corruption. Gambling became a universal passion, and robbery and murder and almost every abominable thing became too frequent to startle any one. A new State was springing into being with marvelous rapidity, desperately needing a force to counteract its reigning vices.

God had been in advance of the multitude, and the laborious pioneers of whom Mr. Roberts was the commander were on the coast, ready to go down and give the seekers of gold that which was beyond all price. On their way to Oregon, in 1847, as already recited, some of those ministers had halted at San Francisco, and several sermons were preached by Rev. J. H. Wilbur and Rev. William Roberts. A class was formed and a school established. In the absence of pastoral care these were

soon scattered, but were again collected in 1849 by Messrs. Anthony and Hosford.

In June, 1849, Superintendent Roberts, by direction of Bishop Waugh, visited almost all parts of California, and put the class at San Francisco in charge of Asa White. All things were preparing for the establishment of a distinct work on this part of the coast, and it soon began.

At a meeting held on the 21st of June, 1848, the Board recommended the Bishops to appoint two missionaries to California. In the fall the Bishop having charge of foreign missions replied that he would do so with as little delay as possible, and he did appoint Rev. Isaac Owen, of the Indiana Conference, and Rev. William Taylor, of the Baltimore Conference. Mr. Owen, being in the West, took the overland route, and Mr. Taylor went by sea. Mr. Owen was charged with the superintendency of this new work.

The Gospel was now fairly let loose among the gam bling and drinking saloons of California, and was ringing in clear notes up the mountain sides and along the streams of this golden but sinful land. Backsliders were reclaimed, sinners awakened, and Christians were rallied to the standard of Christ.

Mr. Roberts, before he left Oregon, had bought materials for a church twenty-four by forty feet, and had it framed on the banks of the Willamette, and shipped. It arrived before Mr. Roberts left California on his return to Oregon, and it awaited the coming of Messrs. Owen and Taylor.

Thriving Societies soon sprang up at Sacramento, San Jose, Stockton, and Santa Cruz, and the Gospel was carried into many a mining camp. Missionaries were multiplied as the immigration increased. In the year

ending with May, 1852, the Bishops sent eighteen men to this field, thirteen of them with families. Some of these yet remain in the field, and some of them have risen to eminence in other portions of the Church. Thus the Church and Conference in California have come to exist, as we see them now, in their full strength, the children of the Missionary Society.

The California Conference was organized by Bishop Ames in the Powell-street Church, San Francisco, February 3, 1853, at which time there were reported one thousand two hundred and seventy-four members, and one hundred and fourteen probationers, being double the number the Churches reported the preceding year. Eighteen hundred dollars was reported as raised for the missionary treasury. The same territory is now covered by several Conferences. Of the work among the Chinese on the Pacific coast we speak in another place.

10. Chinese Domestic Missions.

As early as the return of Mr. Collins from Foochow the thousands of Chinese on the Pacific coast of the United States elicited the interest and prayers of the Church. Various efforts were made by ministers and members of our Church to convey to them the Gospel of Christ. Joss-houses erected upon the soil of the United States, where idolatrous rites were regularly performed, was a strange sight indeed. No vigorous continued effort, however, was made for Christianizing these strangers till June, 1868. At that time Rev. Otis Gibson, D. D., who had served ten years in the Foochow (China) Mission, was appointed by Bishop Thomson missionary to the Chinese in California. The only instructions given him were: "Go,

and commence *de novo*. Use your own judgment, and do the best you can."

About two years were spent by the missionary in efforts to interest and arouse the Christian sentiment of the Pacific Coast more largely in this important work. He lectured and preached quite extensively in California, Nevada, and Oregon. Considerable interest on the sub-

REV. OTIS GIBSON, D. D.

ject was thus created in all the Protestant Churches, and a system of Sunday and evening schools for instructing the Chinese in the English language was commenced by nearly all Christian denominations.

While engaged in this general work, the missionary also collected funds toward founding a Chinese Mission House, and on Christmas-day, 1870, the commodious and well-furnished Mission House, 916 Washington-street, San Francisco, was dedicated to the cause of

Chinese Mission House, San Francisco.

Christian missions among the Chinese in America, and was deeded, free of debt or incumbrance, to the Missionary Society of the Methodist Episcopal Church. The building is 56 by 70 feet, three stories high above the basement, and contains four fine school-rooms, an asylum department for Chinese women and girls, a parsonage for the superintendent, and rooms for the assistant missionary and teachers, besides the basement, designed to be rented for business purposes. The total cost of building and furnishing was $31,000. The location is good, and the building is a standing credit to the Church to which it belongs, and to the city in which it stands.

A central, graded evening school for the Chinese was at once opened, and continued with constantly increasing numbers and interest. The average attendance the first year did not exceed twenty-five. The average attendance in 1877 was eighty, with a roll of one hundred and fifty. It employed four teachers, besides the superintendent. The scholars furnished their own books, and a nominal charge of $1 per month was made for tuition. The payment of this tuition was altogether optional with the scholars, none being excluded for non-payment; and yet the receipts from this source amounted to about $400 per year of ten months.

The scholars learn to read and spell, to write and sing; they study geography, arithmetic, grammar, history, and the Bible, and seem equally interested in all their studies. They are well-behaved, respectful, and studious, and appear to appreciate what is being done for them. A number of the more advanced and intelligent scholars became earnest Christians and acceptable members of the Church; while hundreds of others

were led to desert their idols, and, in theory at least, to embrace the doctrine of one God.

Nearly all the Chinese in America come from the Canton province, and speak a dialect entirely different from the people of Foochow, with whom Mr. Gibson had previously labored. A new and difficult dialect had therefore to be learned before the missionary could at all make himself understood by these Chinamen. To aid in this work of preaching the Gospel in the Chinese language, Rev. Hu Sing Mi was transferred from the Newark Conference to the California Conference, and appointed to aid in this mission work. He arrived with his family in January, 1871. Great hopes were entertained that this native agency would be eminently successful; but after spending about two years in the mission, most of which time was devoted to learning the Canton dialect, Hu Sing Mi became dissatisfied and unhappy, and in June, 1873, was allowed to return to the work in his native country.

The first person baptized in this mission was Chow Loke Chee—baptized in October, 1871. On the departure of Hu Sing Mi, Chow Loke Chee was employed as assistant preacher to his own people. He labored faithfully and successfully until August, 1875, when he also returned to China, married, and is now employed as translator in connection with a newspaper of Hongkong.

The preaching place was a small chapel at 620 Jackson-street, known as the *Fok Yam Tong*, or Gospel Temple. It was opened as a chapel in April, 1872, and the rule was to open this chapel at two o'clock every afternoon for the preaching of the Gospel in the Chinese language to all who came in.

At first the people were shy, standing at the doorway, but fearing to enter. Many thousands of Chinese heard something of the Gospel in this chapel, and this *Fok Yam Tong* became known among the Chinese all over this land. A number of most substantial members of the Church were also the fruits of this department of the work.

By 1877 seventy-four had been baptized and received into the Church in this mission.

Of this number five were now in China; twelve were the fruits of the branch work at San Jose, under the immediate care of Mrs. M. F. Burns; eighteen were the fruits of the Woman's Missionary Society, which will be mentioned hereafter; and four were engaged as assistant preachers or student helpers, and gave promise of usefulness. One of those, Chow Loke Chee, already mentioned, was a licensed local preacher in China.

In 1882 the Restriction bill was passed, shutting the gates of this country against all Chinese laborers who were unable to prove their residence in the United States prior to the passing of the act. It soon became evident that the enforcement of restriction laws would injuriously affect our work while carried on along educational lines. The attendance upon the evening schools, which had hitherto been crowded with young Chinese anxious to learn English, now began to fall off. No new arrivals came to reinforce our classes, while the majority already in the country had learned all the English they cared to know.

In 1885 another cowardly persecution of Chinese on this coast was started, culminating in pillage, fire, and massacre. Every day brought news of some fresh outrage, and several Chinatowns and camps were burned

to the ground. It was not strange that the heathen should manifest a deeper repugnance to the white man and all his works and ways, or that our Christian Chinese should sympathize with their murdered and outraged kinsmen.

In 1885 Dr. Otis Gibson was struck down. The constant strain endured by this brave man was enough to wear down the strongest frame. On January 21, 1889, after four years of gradual decline, this honored founder of the Chinese and Japanese missions in California passed to his reward. "He being dead yet speaketh." His faithful labors and heroic courage in defense of the oppressed and hated Chinese through seventeen years, made his name a household word in every Chinatown in California. The Rev. F. J. Masters, who had spent nine years in Canton, and who was familiar with the dialect spoken by the Chinese in America, was called, in 1885, to take charge of the work from which Dr. Gibson had been laid aside. In 1886 the Japanese branch of our work was organized as a separate mission and placed under the charge of the Rev. M. C. Harris, D. D., through whose wise administration such splendid results have been accomplished.

For two or three years there had been a lull in the anti-Chinese storm, and our work began to grow. The congregations at our San Francisco service were often so large as to tax the seating capacity of our chapel. All departments of our work prospered. The schools were better attended, and numbers of Chinese converts came forward to join our Church. But the lull was of short duration. In 1888 a presidential election was approaching, and then began another remorseless agitation against the Chinese. The Scott bill, passed in 1888, set

up stronger bars and bolts to keep the Chinese from our shores. This law, which canceled twenty thousand returned certificates without a minute's notice, not only inflicted cruel hardships upon innocent men, but broke a solemn treaty that had been pressed upon the Chinese by our government only twenty years before.

At the close of 1888 the attendance at our evening schools had fallen off fifty per cent. Many of our best scholars deserted our schools, while the great majority of the Chinese on this coast became embittered against Christianity, and could not easily be persuaded that a Christian nation that had passed laws so hostile to their race could be sincere in its concern for their spiritual welfare.

In 1892 another anti-Chinese agitation was started, culminating in the passing of the Geary Exclusion bill, which imposed humiliating conditions of residence upon the Chinese among us, and violated their rights and liberties as guaranteed by our Constitution and by treaty stipulation. It can easily be understood how a heathen Chinaman, treated like a dog, stoned, beaten, and abused, and driven from pillar to post, has not been attracted by the street side of our civilization to assimilate with us and accept our religious teaching.

In spite of all these difficulties one hundred and seventy-eight Chinese members were received into the Church on profession of the Christian faith within eight years; and since the commencement of the mission twenty-two years ago, four hundred and twelve men and women have been received into Church membership in San Francisco, San Jose, Oakland, and Sacramento. Had all these people settled among us as permanent residents and formed families and homes the Chinese

would have had one of the largest churches in the California Conference, and a church which would have been self-supporting. In 1892 the membership was only one hundred and eighteen. Many of our older members had returned to China, while others were scattered about the United States. It must be borne in mind that the Chinese are a migratory people, and that it is not likely a permanent Chinese church can be built up in this country. While it was disheartening to see our strongest and best members move away, there was comfort in the thought that God was sending them abroad to colonize other mission churches, and to spread the knowledge of the Gospel among the Chinese in places we cannot reach. It cannot be denied that of this number some have departed from the right path, but the cases of declension are comparatively few, and there is only one instance known where a Chinese baptized in our Church has relapsed into idolatry and heathen practices. The steadfastness of the great majority of our members in the face of the fiercest assaults upon their faith is wonderful. Threatened sometimes with death, abandoned by their heathen kinsmen, and in most cases cast out of clan and guild, it is hard to discover what motive can influence them to accept Christianity, if it is not a sincere conviction of the truth of the Gospel. Several of our more experienced members are preachers and teachers, and one brother, Lum Foon, became a self-supporting missionary in China, where he erected church and school property at his own expense, and pushed a most successful mission in his native town.

The liberality of our members, considering their scanty means, was remarkable. During seven years an average membership of one hundred contributed over

$3,500 to the Missionary Society, or about $500 per year. Besides this they met their apportionment for other church benevolences, and helped to defray the current expenses of their school. A fund was also formed, amounting to upward of $2,000, to establish a native missionary society for the employment of Chinese evangelists and foreign-trained native physicians in their own districts in China.

In the year 1886 some dissatisfaction was felt with the results of school instruction, and an effort was made in the direction of more aggressive evangelistic work among the masses in Chinatown. The most interesting service was the preaching every Sabbath afternoon on the open street of Chinatown. A choir of twenty picked Chinese voices sang gospel hymns while the crowd gathered. This service was held every Sunday afternoon, weather permitting, for six years, and the large and attentive crowd tells of the continued interest that was taken in this service.

Dr. Masters says: "Our first convert was baptized in 1871, since then three hundred and ninety-four adults have been admitted to church membership. At least ninety per cent. of these converts remain faithful. It must be borne in mind that the effect of the Exclusion bill, passed in open violation of treaty, and the unfriendly local legislation of the State legislature and municipal councils, as well as the daily instances of brutal ill-treatment at the hands of white people, tended to alienate the Chinese and to make them sullen and bitter. Then we were working among a community of young men of whom only one per cent. were married or have their wives with them."

Branches of our mission were established in Oakland,

San Jose, and Sacramento, where young men were gathered in for religious and secular instruction. Of the five thousand scholars who have passed through our schools, hundreds who have not had the courage to confess Christ before men, have, in theory at least, accepted the great doctrines of the Bible, and have forever broken with idolatry. The open-air services, in which other missions took a part, were full of interest and encouragement. It was an impressive scene on a single Sabbath afternoon to see four hundred Chinese gathered around our preacher, the Rev. Chan Hon Fan, to hear the Gospel on the open street. On the very pavement that a few days before had been reddened with the blood of murder, and under the rooms of a high-binder society, the crowd stood for an hour while this brave young preacher preached on "Resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also," and openly denounced the murderous societies that had disgraced their nation and terrorized Chinatown.

As an illustration of the spirit of these converts, mention may be made of a Chinese convert, who, refusing to reveal his name to Rev. Dr. Masters, handed him a little package, directing him to expend the amount in securing a native Chinaman to preach the Gospel in China. It embraced nearly all his earthly possessions. The package contained $100 in gold coin.

It now became evident that the future of the mission was to be along evangelistic rather than educational lines.

11. Efforts for Chinese Women in California.

The Chinese women on the Pacific Coast are most of them brought there to fill houses of prostitution, or to be secondary wives to the Chinese who are able to support them. Many of them are sold by their parents or relatives, when quite young, as servants, and at a suitable age are sold into lives of vice. Some, while little children, are kidnapped by men who roam about the country and make their living by stealing and selling children. It is obvious that many of these women who find themselves strangers in this country are unwilling slaves in the worst kind of servitude.

One can scarcely imagine a more hopeless life than that led by these poor creatures. Dwelling among a people whose language they do not understand, and fearing to make their troubles known to their own countrymen is it at all strange that among the items in the morning papers one often reads that the night previous a Chinese woman committed suicide? Some of the ladies of San Francisco, reading such paragraphs, began to think of the condition of these poor women, and to wonder if they could help them to a better life. They seemed almost entirely out of reach, with the barrier of an unknown language between them.

But something must be done; hence the "Woman's Missionary Society of the Pacific Coast" was organized, in August, 1870, the object being, as stated in their constitution, to "elevate and save heathen women on these shores." It was intended to be a branch of the Woman's Foreign Missionary Society, but that society was forbidden by its constitution to make appropriations except for heathen in foreign lands. This society then turned to the parent Missionary Society, asking the Board to rec-

ognize their work and appropriate funds for this special purpose. In this direction they met with more encouragement: the Missionary Board annually appropriated moneys for this work, and the Woman's Missionary Society remitted to the parent society such amounts as it was able to raise for this purpose. In 1893 it became connected with the Woman's Home Missionary Society, as already stated, under the sanction of the General Committee of the parent society.

The ladies were thus organized for work, but how were they to reach the women whom they wished to aid? They need not scatter notices among them, as the poor creatures could not read them, and the men would not tell the helpless women of a place of refuge. The officers of the society let it be known at the police station that they had rooms fitted up as an asylum for any who might wish to escape from their life of bondage. Still no one came.

In May, 1871, a school was opened, and Miss M. E. Williams was employed as teacher for three hours daily, with a salary of $25 a month. Some of the ladies of the society also visited the women, accompanied by Mrs. Hu Sing Mi, who could speak both Chinese and English. They invited the women to come to the school, and the children were especially urged to attend. But this effort was not successful, only about eight pupils accepting the invitation, and the teacher being often obliged to go to their homes and even bring them to school. After eight months of trial it was thought advisable to close this school, for it did not meet the wants of the society, although the teacher was most faithful. In October, 1871, more than a year after the organization of the society, the first woman sought refuge in the Mis-

sion House. She was weary of her sad life, and, knowing but one way to be rid of it, had gone to the bay and thrown herself into the water, to end life and sorrow together. She was rescued and taken to the police station, whence she was sent to the Mission House. This woman is now married to a Christian Chinaman, and herself and husband adorn their profession by well-ordered lives.

In January, 1873, there were three women in the care of the society, and, as it seemed probable that the number would increase, it was thought best to hire a teacher who should devote her whole time to the work in the Mission House, and in visiting among the women outside. Miss L. S. Templeton was engaged for this work. It was soon apparent that she must confine her labors to the asylum, as the women from outside would often come to school only for a day, and then simply for the purpose of enticing away those already there.

After working over three years in the school, Miss Templeton, not feeling able to take the entire charge of the girls, and the society not having funds to warrant them in hiring an assistant, resigned her position, and Mrs. J. Walker was called to the place in September, 1876.

In 1878 there were seventy-one names recorded on the books of the society, representing those who had sought its protection. The society commenced work without any definite plan as to how it should be carried on, waiting for Providence to open the way, and circumstances to denote what should be done. At first, women were received into the asylum for a longer or shorter time, as they might choose, but experience led to the adoption of a rule by which none were received for less time than one year.

Some of the women were placed in the school by Chinamen who wished to marry them at the end of the year, they paying $60 for board. There were also twelve girls, formerly servants, who ran away from their masters on account of ill-treatment.

By 1877 twenty-three women had been legally married from the asylum. There were then twenty-seven inmates. Two had been sent to the Mission House from Oregon, one from Vallejo, one from Stockton, and one from Sonoma. Eighteen had been baptized. Two of the number had returned to China; one had been expelled from Church membership.

In 1893 Rev. F. J. Masters wrote: "Fewer Chinese women and girls have found refuge in our Home during the last four years. There are two causes for this: First, the owners of these poor creatures are beginning to understand that better treatment and more liberty are necessary to make their chattels contented with their lot. It must be borne in mind that to this class of women there is no sense of degradation in a life of shame as with our own race, and that it was abuse and cruelty which drove them to the Mission Home rather than a sense of shame or a desire to live a better life. Second, only those women are now welcomed at the Home who are willing to work for their living. The restraints of the Mission and the daily tasks required possess no attraction to the average dissolute women of Chinatown compared with the excitement and gayety of a fast life. The plan of sending our Chinese girls to work as servants in American families has worked admirably. Brought in contact with all that is refining and elevating in a Christian home, they soon acquire a self-reliance, independence, and womanliness which, as paupers herded to-

gether in the Home, they could never acquire. Instead of having a large number of idle and untamable women on our hands, who corrupted the better disposed, we are content with a few who can be taught habits of industry, cleanliness, and virtue, and are a credit to our Mission. A few still remain in the Home, under the care of Mrs. A. C. Downs, the matron, until they are able to go out and earn their living, but it is not likely that our Home will ever be as crowded as in years gone by.

"During the last two years this society has extended its work in two departments. Better and more thorough work is being done among the women of Chinatown by the employment of a lady visitor. No work is so important as to carry the Gospel into these dark heathen homes—as dark as any to be found across the seas. Another branch of our work was opened a year ago in the establishment of a Chinese infant school. The school is under the charge of Mrs. Hull.

"Since this work was started three hundred and eleven Chinese and Japanese women have sought our protection, and have been for longer or shorter periods under our care and instruction. Of these seventy-five have become professed believers in the Lord Jesus Christ."

12. Japanese Missions on the Pacific Coast.

As early as 1875 the representatives of the "Sunrise Land" began to settle in and around San Francisco. Before this many students and travelers, and now and then embassies and diplomats, had passed through the "Golden Gate" on their way to the East and Europe, but they halted only for a brief visit.

Among the earlier Japanese residents of San Francisco were to be found sailors, students, sightseers, and

adventurers—some of whom had left their country for cause. The increase of these strangers was so gradual as to be almost imperceptible, and it was some time before attention was directed to their coming.

The population on the coast, in round numbers, grew to about six thousand. California had four thousand, Oregon, Washington, and Idaho about two thousand. Some fifteen hundred arrived in San Francisco in 1892. The prospect was that the number would increase to many thousands in a few years, unless restricted by law. The majority of these were laborers. The student element stood next, followed by merchants and sailors. The working people were mostly employed on ranches and railroads. Many students worked in offices and families, their time being usually arranged so that they might study or attend school. The merchants were increasing, and trade was growing and passing into their hands from the Chinese merchants.

The Japanese community occupies an enviable position in relation to crime. A few instances of petit larceny and gambling seem to be about all of the offenses charged against them. The chief of police of San Francisco said: "There is but little crime committed by them. Their peculiar vice is gambling and drunkenness." Opium smoking is practically unknown among them, and is abhorred by the whole race. Some disreputable women found their way here several years ago, but the Japanese Government has effectually prohibited their coming.

In their habits, the Japanese conform to American usages. It is almost impossible to find a complete native costume among the thousands who are here, and if a man possesses one it is never worn in public. In

food, clothing, and customs in general they are purely American. The attitude of the people is decidedly friendly to these men from the "Far East." The public and private schools are open to them, and hundreds of boys enjoy these privileges, no distinction being made between them and American youth.

The Japanese mission of San Francisco was organized at Pacific Grove, September, 1886, during the session of the California Conference, though Rev. Otis Gibson, D. D., had commenced work among them nine years before that time. In 1887 a few young men of the student class were first attracted to the mission by the English school for Chinese. Prominent among these were Rev. K. Miyama and Rev. S. Ogata. In 1887 the Japanese Gospel Society was organized under Dr. Gibson's direction, with K. Miyama as the leader. The members rented rooms in the basement of the Mission House, and held religious services in their own language. All who wished to do so attended the English school in connection with the society. The organization prospered; many were converted and became good members of the Church. K. Miyama, as a student, helped and labored with Dr. Gibson until the physical breakdown of the latter occurred in 1884. Their relations were like that of Paul and Timothy. Miyama was a true son in the Gospel, and bravely stood by him during the years when anti-Chinese sentiment caused a persecution fierce and relentless. A few moments before Dr. Gibson passed away he directed that his gold watch should be sent to Brother Miyama, then in charge of the mission in Hawaii. Dr. Masters, who, after the failure of the health of Dr. Gibson, succeeded to the superintendency of the Chinese work, also took charge of the Japa-

nese work, and continued it on the lines already marked out, K. Miyama having special charge of his countrymen. Owing to the large increase of the Japanese the superintendent rented a building adjoining the mission for the exclusive use of the Gospel Society. On account of the difficulty of fusing the two nationalities so heterogeneous in language and customs, it was decided at the Conference of 1885 to organize the Japanese into a separate mission. Rev. M. C. Harris, of the Japan Conference, being compelled to return to America on account of the illness of Mrs. Harris, was transferred to the California Conference and appointed superintendent. He arrived on June 9, 1888, and at once identified himself with the work. While the chief calling of Dr. Masters was that of evangelizing the Chinese, yet the Japanese mission, under his wise direction, made marked progress. Some of the men he received into the Church became excellent preachers and strong laymen.

13. Mission Building.

As the quarters were inadequate to accommodate the growing numbers, the chapel and parsonage of the Central Methodist Episcopal Church were leased for five years, and fitted up at an expense of $2,500. In November, 1886, the new quarters were occupied and proved to be fairly well adapted to their needs.

As the above-named premises could only be had for a limited period, and had become too small, a fine site was purchased in August, 1892, for $12,000, in the midst of the Japanese residents of the city. A church was contemplated to be erected there, and the large dwelling on the lot to be converted into a school and dormitory for young men, the whole to cost about $100,000. Of

this sum the Japanese pledged $5,000, a good part of which was paid in advance.

14. Spiritual Life and Activities.

From 1886 to 1889 the growth in Christian life was very encouraging. In that time the membership increased from sixty to one hundred and twenty. In August, 1889, a crisis came which proved to be the dawning pentecost of the Church. A baptism of fire fell upon the believers, and "They were all filled with the Holy Ghost and began to speak . . . as the Spirit gave them utterance."

The gift of power and revelation of spiritual verities amazed the converted as well as the unconverted. The believers were strangely wrought upon. Heart searching, pungent conviction of sin, and groanings for full deliverance came upon them. They met day and night in the chapel and private rooms and all other work was suspended. Alone or by twos and in companies they betook themselves to the hills and valleys around San Francisco for prayer; most of them returned transfigured with their new experience of the Gospel power. One brother, T. Kawabe, shut himself in his room for two months, having only the Bible by his side. He studied, prayed, and attained great nearness to God. Suddenly he appeared to the Church saying, "God has sent me to be a witness to you and all men to the power of the Gospel; now I am your slave for Christ's sake." From that time he gloried only in the cross of Christ. He joined the California Conference, and in three years and a half over a thousand hopeful conversions occurred under his labors. He established a branch mission in Portland, Ore., where the same spiritual results at-

tended his ministry. The baptisms since then were above four hundred in a few months. Hundreds were enrolled as probationers. The revival increased in depths of spirituality and in aggressive character.

Many witnesses were raised up to speak to individuals and engage in hand-to-hand work; most of the fruit gathered was "hand-picked." The direct or positive method of preaching prevailed, the two great words of the Bible, "Sin and Salvation," were continually upon their lips. Following the practice of the Master the workers visited the hospitals, jails, lodging houses, and all where Japanese were to be found.

The evangelists traveled from ranch to ranch and witnessed to the people. The spirit of self-help and reliance on God was worthy of note. The Missionary Society co-operated and assisted with its funds. During the year 1892 the Japanese members supported six evangelists; this, though all of them were poor and some of them had very little income, being students and educating themselves.

The composition and publishing of tracts was a feature of the revival movement. For some time the monthly average was above seventy thousand. All the work was done on the mimeograph. In 1892 about thirty thousand copies were issued.

Educational work was from the first a special feature of the mission work. Not only did all the Japanese want to know English, but the students were specially ambitious to master the language and enter our schools. An evening school was conducted from the organization of the mission. The attendance was good, the pupils at times numbering eighty. As soon as they can use the language they enter a public or private school.

Those pupils who first received help in the mission schools were later found in many eastern colleges and universities. Some returned to Japan, where they occupied prominent positions in Church, State, and society.

At the session of the General Committee in 1892 appropriations were made to the California Conference for the Japanese work on the Pacific coast. This placed the superintendent of the San Francisco mission in charge of all missions for the Japanese on this coast. It was an important step, conducive to unity and effectiveness in the work. Branches at Portland, Ore., Nampa, Ida., and Seattle, Wash., were soon opened. In tracing this outline of missionary effort much of interest has been omitted. Of the many saved during these years of ingathering comparatively few were permanent residents of California. By ship or train they were leaving continually, but their places were filled by new believers clothed with power from on high.

In 1893 Dr. M. C. Harris wrote: "About a year ago the brethren, filled with the new wine of the Spirit, went forth to testify among the unsaved. They met with startling success, and rejoiced with unspeakable joy. Within the past six months more than four hundred have been hopefully converted. Of this number one hundred and eighty-eight have been baptized and received into the Church. But few of these have been converted in the regular preaching services. In private rooms, in class-meetings, in the field at work, in quiet places, the great transaction was done. It is a personal work. Two things, the two great facts of the Bible, sin and salvation, have been presented and held up to the Japanese, and pressed upon the conscience and the

heart. Conviction of sin, and in most cases intense suffering, followed by faith in Christ and rapturous delight, are the usual characteristics of the revival.

"The believers carry forward the work with great energy, both in the city and country. They meet and welcome the comers by every vessel. All the clubs and lodging houses are regularly visited. For months past they have printed and circulated over three thousand tracts each month. These have been prepared here with special reference to the needs of their people."

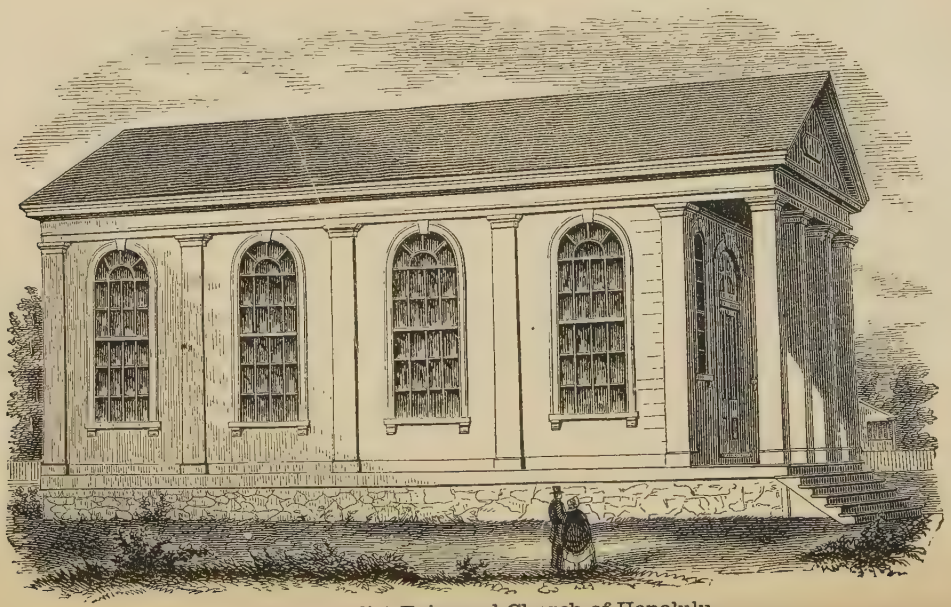
15. Sandwich Islands.

In the year 1855 some members of our Church having settled in Honolulu, the capital of the Sandwich Islands, for purposes of traffic, petitioned to be recognized as a Church. Sandwich Islands was accordingly placed by the General Committee on the list of foreign missions. At the session of the California Conference of 1856 Rev. W. S. Turner was appointed to the work. A neat church was subsequently erected, the land being donated by Mr. J. T. Waterhouse, who also contributed liberally toward the building.

This work has been of the most fluctuating character, but some gracious revivals have occurred, and the California Conference has not yet relinquished its hold upon these islands.

Numbers of our Japanese members having gone to the Sandwich Islands, Mr. Harris thought they should receive pastoral care.

In answer to many appeals in behalf of the thousands of Japanese laborers in Hawaii, Rev. K. Miyama and wife and Rev. T. Ukai opened a branch mission there in the spring of 1888. In the previous year Mr. Miyama



First Methodist Episcopal Church of Honolulu.

had visited the islands and declared the Gospel with such power that many turned from their sins and were converted.

These laborers reached Honolulu in March, 1881. A great revival occurred soon after. It began in the Consul General's family and resulted in the conversion of the Consul General and his wife, five secretaries and servants. It extended to the people in the city, and scores were brought under Gospel influence.

In 1890 Dr. A. N. Fisher, of the Genesee Conference, being in California on account of impaired health, was invited by Bishop Fowler to try a still further removal to the Sandwich Islands, in the hope that he might find that climate conducive to regaining his strength, while at the time he should look after the Japanese Methodists who were there. He was appointed to it, as the Honolulu District of the California Conference. He went, accompanied by his wife, and remained till August, 1891; then the condition of his health required that he return to California. Dr. Fisher did this work without receiving a cent of salary. Owing to the distance of the islands from America, and the small appropriation made for the work, it was decided to transfer this branch to the care of the Hawaiian Board, which was done in December, 1891. Our workers in the field remained at their posts until the Hawaiian Board obtained men to supply their places.

At the close of 1891 Dr. Fisher's report says: "The working force of the mission is necessarily made up of Japanese novitiates. They are, for the most part, young men from our mission schools in San Francisco, inexperienced and but recently licensed. Except the writer hereof there has been no member of this body at work

in that field during the year, and there is but one member of the mission who has held a license for that period. The *personnel* of the district is constantly shifting. In the three years of its history, with an average of not more than five workers at any one time in the field, there have been sixteen different members of the mission. And of its existing force of seven members, five have been connected with it less than four months, and but one has been there more than one year. Our congregations are equally unstable, and we prosecute the work under limitations in these respects, and others not herein named, which render it an open question whether we can establish in Hawaii a permanent mission."

Nevertheless, the results of these four years of labor in this distant field were blessed. Thousands heard the word; hundreds believed and were saved. Bibles and tracts in large quantities were sold and distributed among the twenty thousand people dwelling on the islands. Churches and classes were formed in eight places. The Japanese opposed our withdrawal and urged the re-opening of the work. Some resolved to work independently.

LIBERIA
Scale of Miles
0 5 10 15 30 60 90
ATLANTIC OCEAN
LIBERIA
PESSY COUNTRY
BERIA
St. Paul's R.
Rapids
Sugary
Mana R.
Murphy
Cape Mesurado
Robertsport
Arthington
Muhlenburg
Millsburg
White Plains
Crozerville
Careysburg
Clay Ashland
Virginia
Caldwell
Stockton Creek
C. Mesurado
King Gravstown
MONROVIA
Marshall
Mount Olive
Little Bassa
Junk R.
St. Johns R.
Finley
Bexley
Mechlin R.
Grand Bassa
(now Buchanan)
Tobaccanee
New Sesters
Benson
Trade town
Grand Collah
Rembo
Manna
Grand Sesters R.
Rock Sesters
Sanquin R.
Baffoo Bay
Baffoo
Boston
Greenville
Sinou
Jacktown
Sinoe R.
Settra kru
Krobah
Vanna kru
Niffu
Beldo
Piquinini Ses
Grand Ses
Weddah bo
Sas Town
Fishtown
Half Cavalla
Craway
Garaway
Rocktown
Pink
Cape Palmas
(or Harper)
Plebo
Barreky
Grand Basse
Bolobo
Cavalla R.
Wallaky
Bararobo
Gerriboo
Beabo
Tataka
Yorkey
Yubloky
Wissikah
Nynnemo
10
9
8
7
6
5

PART III.

MISSIONS TO AFRICA.

Ethiopia shall soon stretch out her hands unto God.—Psa. lxviii, 31.

Thus saith the Lord, The labor of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine.—Isa. xlv, 14.

1. Origin of Liberia.

A COMPREHENSIVE view of the rise and progress of the Liberia Mission would necessarily include much of the history of American slavery and of the slave-trade on the western coast of Africa. The colony itself was in part born of that missionary spirit which, like a rising tide, came in upon the Churches during the first quarter of the present century. Some contemplated it as a Christian nucleus on the border of a vast continent of corruption, from which the Gospel might spread into the interior. Others desired it as a wall against the slave-trade, which then surged upon every part of the coast. The interest felt by many in establishing a colony on the west coast of Africa arose, doubtless, chiefly from apprehensions of danger to our own country from the rapidly multiplying millions of slaves and freedmen among us. Each of these had its advocates in various parts of the country, and the American Colonization Society was the resultant of these various moral forces. It was organized in the city of Washington in December, 1816.

Individual efforts at African colonization had previously been made. One of the most remarkable was in

the year immediately preceding this organization. It was conducted by Paul Cuffee, who was born in New Bedford, Massachusetts, of an African father and Indian mother. He had risen from abject poverty to wealth and respectability, and was largely engaged in navigation. He believed that only in Africa could his people find civil and religious liberty. At a cost to himself of four thousand dollars, and in his own vessel, he took out from Boston a colony of thirty-eight persons, which landed at Sierra Leone, and might have resulted in something permanent and valuable but for the death of Cuffee in the following year, and the exclusion of American vessels from British colonies.

The first important movement of the Colonization Society was to send out, on borrowed money, Samuel J. Mills and Ebenezer Burgess, to select a suitable site for a colony. They sailed November 16, 1817, and arrived the 22d of the following March. They passed down the coast some one hundred and twenty miles, to the island Sherbro, at the mouth of a river of the same name. Here they found a small but prosperous colony under direction of John Kizzel, who had built a church on the island, and was preaching to the people. Kizzel had been carried from Africa when a child, and sold as a slave in South Carolina, but had joined the British during the revolutionary war, and at its close had sailed from Nova Scotia with a company of colored persons to reside in Africa.

Mills and Burgess were so deceived by Kizzel and his people as to report, on their return, that at this point a suitable place could be found for the projected colony. It was an island about ten leagues in length, consisting wholly of alluvial ground, and, like the whole adjacent coast, rising but a few feet above the level of the sea

It was often extensively inundated, and was, in reality, most unfit for a settlement.

Mr. Monroe, President of the United States, in March, 1819, approved an act of Congress by which all Africans recaptured from slavers should be restored to the coast of Africa, and committed to the care of agents of the Government of the United States. It was at once naturally suggested that the depot of the United States for this purpose should be also the location of the colony of the American Colonization Society. Rev. Samuel Bacon and John P. Bankson were appointed by President Monroe, on the part of the Government, and Dr. Samuel A. Crozer by the Colonization Society as agent.

Under the direction of the Colonization Society, on February 6, 1820, the "Elizabeth" sailed from New York with such emigrants as were accepted, and, guided by the report of Mills and Burgess, landed at Campelar, on the east side of Sherbro, the site chosen for the colony.

Ten days after their departure from New York Rev. Daniel Coker, one of the emigrants, formed on shipboard a Society according to the Discipline of the Methodist Episcopal Church, and this Church and its pastor were landed with the expedition at Sherbro. This godly man, during the disasters that befell the ill-fated company, was most faithful in his devotion, and acted by turns in the capacity of pastor, physician, nurse and governor. Years afterward Mr. Ashmun speaks of him as the same true and excellent man. He is worthy to be known as the father of our Church in Liberia.

The utter unfitness of Sherbro for the purpose of settlement became apparent in a very few days, in the general prostration by fever, and the speedy death of numbers, embracing two of the agents. One calamity

followed another, till the colony was broken up, and the fragment which remained alive returned disheartened to Sierra Leone.

Early in 1821 this remnant was reinforced under new agents, but remained at Sierra Leone till a proper location could be selected for settlement. In November, 1821, Dr. Eli Ayres was instructed to visit the survivors of the disastrous expedition, and proceed down the coast in search of a place to make a new attempt. Captain Stockton, in command of the United States schooner "Alligator," was ordered to the coast to co-operate with him.

These gentlemen proceeded down the coast about two hundred and fifty miles, till they came to a high point of land called Cape Montserrado, which seemed to them admirably adapted to their purpose. With great address and firmness they secured the purchase of a valuable tract, including the cape, consisting of thirty-six miles along the sea-shore, with an average breadth of two miles. They paid for it in goods of about three hundred dollars in value.

This effected, Dr. Ayres sought to remove the emigrants to the chosen spot, but encountered hostility from the natives, who had repented of their bargain. After various negotiations, and some collisions with arms, and especially through the intervention of King Boatswain, who was a kind of dictator among these savages, the agents obtained possession of the land purchased. On the 28th of April, with great enthusiasm, the emigrants passed over and occupied the cape. So began the home of the freedmen on the African coast.

It is not within the scope of our purpose to speak of the arrival or the achievements of Mr. Ashmun, who entered the colony the following August, nor of the

wise manner in which he organized and defended the colony, nor of any of the remarkable events of his administration. Suffice it to say, he became the instrument under God of giving form and permanence to Liberian institutions; he established a civil polity; purchased additional land; and, in fact, founded Monrovia. Others entered into his labors, and we now have, as the result, the Republic of Liberia.

The Methodist Church, organized under Daniel Coker in mid-ocean, landed at Campelar, and, driven by calamities back to Sierra Leone, had now at last found a resting-place. Rude houses of worship were hastily thrown up, and the work of God went on for many years under the ministrations of colonists, guided by the help afforded by pious agents.

Lot Carey arrived in the colony from Richmond, Va., in March, 1821, and began a mission among the Veys. No doubt the influence of this mission over one of its pupils afterward led to the invention of their syllabic alphabet, the discovery of which has excited so much interest. Many besides Carey deserve to be held in everlasting remembrance for their fidelity and devotion at this early and perilous period in the life of the Liberia Church.

2. The First Missionary.

To the Baptists must be given the honor of sending to Liberia the first white missionary, Rev. Calvin Holton. He went out in 1826, but was soon in his grave. Within four years from this time the Methodist Episcopal Church of the United States was moved to follow the example of the Baptists. Before Holton went out they resolved to send a man to this work, but had been delayed for lack of funds, and because they had not been

able to find a satisfactory missionary. At a meeting of the Board, held on the 17th of March, 1824, the opinion was expressed by resolution that "this Society ought as soon as practicable to send a missionary to that colony," and the Bishops were invited to select a suitable person for the purpose. The General Conference which met in May, 1824, adopted a report presented by Rev. Joshua Soule, in which it was

"Resolved, by the delegates of the Annual Conferences in General Conference assembled, That it is expedient, whenever the funds of the Missionary Society will justify the measure, for the Episcopacy to select and send a missionary or missionaries to the colony in Africa now established under the auspices of the American Colonization Society."

On the 19th of January, 1825, the Board resolved that the Bishops be informed that "the state of the funds of the Missionary Society is such as to justify the sending a missionary" to Liberia, and they were requested to proceed and make the appointment. On October 19, of the same year, the Board again prompted the Bishops to this work.

A letter from Gabriel P. Disosway, dated Petersburgh, Va., October 21, 1827, communicates the fact that John S. Raymond was ready to offer for this dangerous field, but all we know of him is that he was not sent. The Board and the Young Men's Missionary Society seemed to be in earnest to enter the field, but the Bishops were evidently estopped by the want of a suitable person to undertake the work, if not by other considerations.

At this time the infant Missionary Society of the Methodist Episcopal Church had not appropriated a single dollar to fields outside the United States and Canada. Indeed, the annual contributions of the Church

for missions had not yet reached the sum of seven thousand dollars. The conviction that we had a duty to perform to the nations abroad had not largely penetrated the Church, though it had fully entered the hearts of many of the wisest and best of its members.

In December, 1830, a young man was wandering over the South, burning with desire to preach the Gospel, but broken-hearted in his widowhood, and crippled by feeble health, that sometimes almost led him to despair of ever being able to accomplish any thing important. He was a member of the Virginia Conference, and had been stationed at Raleigh, but could endure the toils of a pastorate only three months. When rest and travel had somewhat recovered him he was deliberating whether to try and edit one of two papers offered him, to become a colonization agent, or to go to South America as a missionary. He had "four anchors out," as he said, or, at another time, "all his irons in the fire." In his journeyings he at length came to Norfolk, Virginia, the seat of the Virginia Conference for 1831. Bishop Hedding was presiding, and to him this youth proposed himself as missionary to South America. In response the Bishop, who had been long and anxiously seeking a missionary for Africa, proposed that he should go to Liberia. The youth promptly responded, "If the Lord will, I think I will go." This youth was Melville Beveridge Cox. We find him for weeks afterward traveling with Bishops M'Kendree and Hedding, "Liberia," as he says, "swallowing up all my thoughts." By the 1st of May, 1832, the Bishops and he were at Philadelphia, the seat of the General Conference, the bishops, doubtless, conferring together upon the subject. The result was his appointment to Liberia.

The way to this conclusion was more clearly opened

by the appearance at Philadelphia of the Young Men's Missionary Society in the persons of Gabriel P. Disosway, its president, and Louis King, its treasurer, guaranteeing that this energetic auxiliary would furnish the money to support the Liberia Mission.

On May 7 Cox announces the fact of his appointment, and hails it with exceeding joy. He writes: "I thirst to be on my way. I pray that God may fit my soul and body for the duties before me; that God may go with me there. I have no lingering fear. A grave in Africa shall be sweet to me, if he sustain me." Indeed, his mind seemed to have conceived the thought that if he could but die for Africa he should have achieved something for its millions. He said at this time to Mr. Alexander Cummings, afterward Governor of Colorado: "I know I cannot live long in Africa, but I hope to live long enough to get there; and if God please that my bones shall lie in an African grave, I shall have established such a bond between Africa and the Church at home as shall not be broken till Africa be redeemed."

During his last visit to Middletown, Connecticut, he said to one of the students of the Wesleyan University:

"*If I die in Africa you must come over and write my epitaph.*"

"I will," replied the youth, "but what shall I write?"

"Write," said Cox, "LET A THOUSAND FALL BEFORE AFRICA BE GIVEN UP."

His first great sorrow as a missionary was in the disappointment he felt in not having a companion, as he had confidently expected to have. Then followed the agony of parting from friends, Church, and native land, and, not least, from the grave of his sainted wife and infant child. He confesses a "little sadness" at this hour, but faith and hope never forsook him.

On the 6th day of November, 1832, the "Jupiter" set sail from the port of Norfolk, bearing this messenger of the Church, who was followed by the prayers and mingled hopes and fears of all lovers of the world's Redeemer. The voyage proved unusually stormy and tedious, and he suffered much from sea-sickness. His mission absorbed all his thoughts. On the 10th he wrote in his journal: "Liberia has seemed sweeter in my contemplation than ever." On the 24th he writes, "My mind is planning for the good of my mission: a mission house, a school, and a farm connected with it, and, finally, an academy, rise up in perspective before me. Hope stops not here. Young converts, churches, circuits, stations, and Conferences, I trust, will yet be seen in Liberia."

The day before Christmas land was espied, and on the 27th they put into St. Jago. On the first day of the new year they set sail again, and came in sight of the African coast on the 8th. He now began to study the Mandingo language. Skirting the coast, and putting in at different points where he made observations and sought information, they at last moored off Sierra Leone on the 29th. Here Mr. Ritchie, the Wesleyan missionary, received him kindly to his home, and proved very useful to him. Once more under way, he became almost as impatient to see Liberia as were the Crusaders to catch the first glimpse of Jerusalem. At last he is able to write: "Half-past three:—*I have seen Liberia, and live. It rises up as yet like a cloud of heaven.*" On Thursday, the 7th of March, they anchored off the town of Monrovia, and at about eight o'clock the next morning he went ashore, and was warmly welcomed by Acting-Governor Williams and Rev. J. B. Pinney, whose temporary guest he became. On Sunday he went to

church, and heard the Gospel with overwhelming emotions. It is needless to say he lost no time, but at once plunged into his work.

Before a month had passed he had on his own responsibility purchased a mission house for five hundred dollars, resolving to make a draft upon the Young Men's Society for this sum, believing they could make it the occasion of a special meeting, at which a collection could be raised sufficient to meet the draft. This property belonged to the Moravians, who had made most heroic endeavors to establish missions in Africa at sixteen different points. The property had been left by Mr. Ashmun to the Basle Missionary Society of Switzerland, and was worth many times the amount paid for it. In it Mr. Cox at once established himself, without bedstead or cooking utensils, and with most limited larder.

The existing congregations felt the inspiration of his presence. He visited the Sunday-schools, set in motion the first camp-meeting at Caldwell, had many special appointments, and was unremitting in his private labors.

Under date of April 8, 1833, one month after his arrival, he addressed the Board as follows:—

"Sure I am, could they see our colony as it is—could they have but one bird's-eye view of the magnitude of our mission, as seen from Cape Montserrado, in Africa, and the millions that are perishing for the lack of knowledge in its vast wilderness—they might take up as many thousand dollars in New York alone as you now do hundreds. There is not in the wide world such a field for missionary enterprise. There is not in the wide world a field that promises the sincere efforts of a Christian community a richer harvest. There is not in the wide world a spot to which Americans owe so much to human beings as to this same degraded Africa. She has toiled for our

Monrovia.

comfort; she has borne a galling yoke for our ease and indulgence; she has driven our plows, has tilled our soil, and gathered our harvests, while our children have lived in ease, and been educated with the fruits thereof Shall we make her no returns? If she has given to us 'carnal things,' can we do less than return her intellectual and spiritual things? God help us to do it, nor to think we have done enough till Africa is redeemed.

"WHAT I WANT TO DO. I want to establish a mission at Grand Bassa, a very promising settlement, about seventy miles to the eastward of Monrovia. Our Church has children already there, who have emigrated from America. *They* need our care—our instruction. Religion in our colored friends from home has not been sufficiently fortified with principle to withstand the temptations and to meet the difficulties which will necessarily occur in a land of pagan idolatry and heathen superstition. I have thought, too, that *through them*, perhaps, the Gospel might be the more readily communicated to the natives around them. Added to this, the place is very easy of access, is better suited to the interests of agriculture than perhaps any settlement yet made in the colony, and the natives are said to have a strong desire to learn, and to be possessed of much more than ordinary innocency and docility of character.

"I have already engaged a person to build a small house, and a cane or log-church, near the center of the settlement, the whole of which will cost, perhaps, one hundred and fifty or two hundred dollars, over thirty of which I have already advanced. The governor has kindly offered an acre of land to build them on, which of itself, in the course of a few years, will cover the expense.

"A mission of still greater importance I propose to establish at or near Grand Cape Mount, about fifty

miles to the westward. As you will perceive, we intend to line the coast. And I do pray that it may be with such a moral power as shall effectually put a stop to the accursed practice of slave stealing, which, I regret to say, is still carried on between this and Sierra Leone, and between that and the Gambia. As yet no colonists have settled there, but the king is exceedingly anxious for a missionary who will teach his children 'Book,' and the natives are represented as far more intelligent than at any place under the protection of the colony. The spot, from appearance as I passed it, and from representation, I should think healthier than this; and, as a mission for the instruction of natives, offers, in my view, greater advantages than any place south of Sierra Leone."

He held two Conferences, at which most important questions were discussed, and the Methodist Churches were finally brought into organic connection with the Methodist Episcopal Church, and conformity to its Discipline. This was a very delicate task, and cost him much anxiety. Many unordained preachers insisted upon the right, in their circumstances, to administer the ordinances, a right which Mr. Cox could not yield.

All was progressing most hopefully till the 12th of April, when the African fever prostrated him. In his solitary home, the governor, doctor, and housekeeper all sick, he was favored with no regular nurse, and sadly wore away hours and days of untold suffering. Now convalescing, and now having "a fall back," his case was not absolutely discouraging till the 27th of May, when he was utterly prostrated with a new and violent attack. Another weary month rolled away, and on June 26, he made his last record in his journal. He had executed his will on the 24th, and was evidently addressing him-

self to the end so near at hand. A typhoid condition supervened, from which he aroused but little, until three o'clock on Sunday morning, July 21, when he passed away, crying, "Come, come, come, Lord Jesus, come quickly!"

3. First Reinforcement.

Mr. Cox's greatest dying grief was, that no one had been sent to the relief of poor benighted Africa. Two had, indeed, been appointed before the Board had even heard of the arrival in Liberia of Mr. Cox, but he had gone to his reward before he knew of their appointment. These "assistants" to the now sainted Cox were Rev. Rufus Spaulding and Rev. Samuel Osgood Wright, who, with their wives, and Miss Sophronia Farrington, accepted this perilous undertaking. Miss Farrington thus gained the honor of being the first young lady sent by this Society to a foreign field.

Before sailing they heard the mournful intelligence of the superintendent's death, but, nothing daunted, went forward to their work. They set sail from the port of Norfolk, in the "Jupiter," November 5, 1833, were at sea fifty-six days, and reached Monrovia on the 1st day of January, 1834. Though long, it was a pleasant passage. The mission was languishing for want of superintendence, and the missionaries were joyfully received, and proceeded at once to work. Six months elapsed before the Board heard from this expedition, and not until the "Jupiter" had returned to New York.

Messrs. Spaulding and Wright preached on the first Sabbath in the church at Monrovia, and administered the holy communion, the Presbyterians uniting with them in the memorable and holy service. On the

following Wednesday they organized the "Monrovia Sunday-School Society, auxiliary to the Sunday-School Union of the Methodist Episcopal Church." On Thursday they met the Quarterly Conference, at which it was decided to rebuild the church in Monrovia, it being very small and much dilapidated. On the 10th of January they organized "The Liberia Annual Conference," which held a session of two days. It had no legal status as a Conference, but was a mission acting in the form of a self-constituted Conference. At the conclusion the Conference was organized into a Temperance Society. Evidently they were working with spirit and hope. Soon, however, they were arrested by the fever, which seized first upon Mrs. Wright, and on the 4th of February, at the age of twenty-three, she departed for a better world—a brief month in Africa, and then an eternity in heaven.

A letter from Mr. Spaulding, dated March 7, brought this sad intelligence, and also informed the Board that he himself had been sick for twenty-seven days, at times dangerously. Mr. Wright and Miss Farrington were also sick, and Mr. Spaulding indicates his opinion that, after all, the redemption of Africa must rest chiefly with the colored man. Colored laborers there were, and Mr. Spaulding was projecting mission enterprises for them at Cape Mount, which he regarded of great importance, and at Grand Bassa, where Mr. Cox had contracted for building a house, which had been commenced, but the work had been suspended for want of funds. Mr. Spaulding directed the building to be resumed, did many other things, but could not venture to visit the work extensively till he had somewhat passed his acclimation.

Mr. Wright and Miss Farrington were seized with the fever on the 15th of January. He partially conva-

First Methodist Episcopal Church at Monrovia.

lesced, but, suffering a severe relapse, passed away to meet his wife on the 29th of March. He was twenty-five years of age, and had been eighty-eight days in Liberia.

"That life is long which answers life's great end."

A vast amount of care and toil was undergone by Mr. Spaulding in settling the business left by Mr. Cox. The erection of the church at Monrovia, a stone building forty-two feet by sixty-two, was begun, for which about one thousand dollars were subscribed in Monrovia. Repairs and additions were also begun on the mission house.

Mr. Spaulding did not recover so as to be able to resume work, and on the 17th of May he sailed in the "Salina and Jane" for the United States. He purposed to take Miss Farrington with him, and thus entirely abandon the mission. At first she consented, but in the end declined to go. Her reasons are best told in her own words.

She says: "I was now seized with the fever again, which ran so high that about the fourth day I was given up to die. The pain extended all over my system, and was increasing. The doctor said mortification was taking place. After he had left I prayed that the silver cord might be loosed and the golden bowl broken, if it were the will of the Lord. I was alone, except a little native girl who was asleep in the room. The thought immediately came to me, Is there not some one to sympathize with me? At once Jesus seemed to stand by my side, with all his native sympathy, and showed me that it was not his will that I should die at this time, placing the mission before me as a reason why I should remain. I said, 'Then, Lord, remove the disease.' In a

moment, sudden as a flash of lightning, the fever and pain all left me, and I was well.

> "'If half the strings of life should break,
> God can our flesh restore.'

"The doctor said mine was the greatest cure he had ever wrought, to which I made him no reply. Eight missionaries were now dead,* and Mr. Spaulding, our superintendent, was to sail on the following Tuesday for America, with Mr. Temple, a colored man. He was calculating to take me with him and to give up the mission. But I said, 'No; I can never see this mission abandoned. I can die here, but I will never return until the mission is established.' But he said, 'The Board will probably cut you off if you do not go.' I said, 'I will stay and trust the Lord.'"

And she did stay, and was the only white person on the coast to welcome John Seys, upon his arrival to assume the superintendency. She remained a year after his arrival, teaching in Monrovia, and returned with him on occasion of his first visit to the United States in April, 1835. She died in honored old age the wife of Mr. George Cone, of the city of Utica, New York.

Mr. Seys thus speaks of his meeting with Miss Farrington at a tea-table to which he was invited on the first evening of his arrival at Monrovia. He says:—

"We were soon at the house, and in the presence of the solitary remnant of the former mission band, Miss Farrington, on whose visage the pestilence had left its

* She refers to Mr. and Mrs. Wright, Rev. Mr. Cloud and wife, and Rev. Mr. Laird and wife, of the Presbyterian Board, who arrived with them, Mr. Savage, of the Presbyterian Church, who arrived at about the same time by another vessel, and a young man an Episcopalian all these had died at about the same time.

traces, and who was at the time enjoying a little, but short, respite from its grasp."

"There is a feeling at such an introduction, which a missionary may attempt to describe, but in vain. It is a mixture of joy, on the one hand, that help has come, more help from the Church, which seems like a propitious zephyr to fan the last expiring spark of hope once more into a blaze; there is, on the other hand, sadness mingled with sympathy, and by no means divested of admiration, as the new-comer gazes on those who have braved all dangers for Christ's sake; have seen others die, but have not feared to die themselves, standing their ground amid the peltings of the storm. Never will I forget my emotions as I first took the hand of, and was welcomed to Africa by, the only representative of the Methodist Episcopal Mission in that country, and that representative a delicate, frail, emaciated woman."

Sophronia Farrington was made of missionary stuff. She had faith in God almost to enthusiasm. Her zeal before she reached Africa gained souls for Christ by scores, in her home Church, in the schools she taught, and from among the seventy emigrants who went out with her in the "Jupiter." Her very accomplishments were made tributary to the Master, as she charmed savages by her painting and drawing. Her zeal for Africa was consuming. In her own heroic words, she was ready to "offer her soul upon the altar of her God for the salvation of Africa." Her name must not perish from the earth.

Lieutenant-Governor Williams, a local preacher of our Church, properly accredited, visited the United States during the year 1834, and was ordained Deacon and Elder by Bishop Hedding at the Oneida Confer

ence, thus helping to supply the great want of ordained men in Liberia.

Within this year (1834) Rev. John Hersey, a minister of our Church, accompanied an expedition as General Agent of the Maryland Colonization Society, to Cape Palmas, to found the colony of New Maryland. He arrived in February, and consecrated his zeal and talents to the interests of this charge for a brief period. Eunice Sharp (colored) sailed this year, intending to become a teacher in Liberia, and proved a useful laborer.

4. Rev. John Seys, Superintendent.

In the latter part of this same year, (1834,) and but a few days before the return of Mr. Spaulding, one of the most important events in the history of this mission occurred. We adopt the words of the Sixteenth Annual Report: "The Rev. John Seys, of the Oneida Conference, under the appointment and instructions of Bishop Hedding, in the face of all the appalling circumstances heretofore attending the mission, but under the bright prospect of the future regeneration of Africa—though compelled on account of her sickness to leave his wife and children behind—embarked on the ship, 'Susan Elizabeth,' on the 2d day of September last." By a letter received from him in the month of February (1835) it appears that he landed in peace and health at Liberia on the 18th of October. There accompanied him a young colored local preacher by the name of Francis Burns, who, on his arrival, was appointed to the school in Monrovia, in which Miss Farrington was employed. Anxious inquiries, made of the officer who boarded the vessel when she had come to anchor at Monrovia, elicited the fact that death had been busy since they

had last heard. Brother Searle, of the Presbyterian Mission, and Dr. Webb were dead, while Dr. Skinner and Governor Pinney were sick. "This was sad news," says Mr. Seys, "but this was no time for our courage to fail us."

On the evening of his arrival in Monrovia Brother Wilson accompanied him and Mr. Burns to the mission house, and they were welcomed with much affection by Brother and Sister Gripon. Mr. Seys says: "Here we were, in the mission house in Liberia! Here Cox had suffered and died. Here Wright and his beloved wife had also expired. It was the house of death, and, as we listened to the narrative, given in minute detail, of the sickness and dissolution of our predecessors, and the sufferings of our Presbyterian brethren, whose house just over the way was pointed out to us, had it not been for constitutions and temperaments of a rather sanguine nature, and, more than this, divine grace to sustain us, and a firm and unshaken trust in God, that would have been a gloomy evening indeed, and a sleepless night. But not so. After friendly Christian converse till a late hour we again joined in prayer, and retired both to the same room, and I to the same bedstead on which Brother Cox had ceased to breathe. Sweet and refreshing rest was soon vouchsafed to us, and it was as sound and as safe as though we had been in a palace in Europe."

Mr. Seys was born in the Island of Santa Cruz, March 20, 1799. He became a Christian under the Wesleyan missionaries from England, and married and commenced his ministry on Santa Cruz. He resided on fifteen of the West India islands, and for many years in Trinidad, but ten degrees from the equator, and where a fever like the African fever prevailed, and the seasons, as those in Liberia, were divided into wet and dry.

The similarity of climatic conditions between the home of his youth and Liberia raised in the mind of Mr. Seys the question whether he ought not to offer himself for the place made vacant by the death of Mr. Cox. He revolved these things in his mind till he became wretched.

At this critical moment his Presiding Elder, Rev, George Gary, startled him with the inquiry, Whether it was not his duty to offer himself for the Liberia Mission? About the same time Rev. David Terry, who had made the acquaintance of Mr. Seys, and to whom it had been suggested that one fully acclimated to Trinidad might possibly endure the African climate, wrote to the Mission Rooms, suggesting these things to the Secretary, and nominating Mr. Seys for the perilous work.

At length Bishop Hedding addressed him a letter, intimating to him the willingness of the Church to send him if he was willing to go. Having read this letter to his wife, the noble woman replied, "I am willing to accompany my husband wherever God and the Church see fit to send him." The Bishop also wrote to Mr. Gary, who, the next morning after receiving the letter, called on Mr. Seys, then missionary to the Oneida Indians, and bore away his consent to go to Liberia. Bishop Hedding's letter of commission is dated May 18, 1834. There was universal consent to the exceeding fitness of this appointment, and most happily did Mr. Seys realize the hope cherished by the Church in his appointment, that he would be able to endure the climate. His attacks of fever were comparatively slight, and he proceeded almost without interruption in his work, traveling and laboring with great zeal and success.

Amid the first preparations for departure Mr. Spaulding arrived in the United States, and brought intelli-

gence of the sad havoc death had made in the mission. The heart of the Church naturally revolted at sending another family into the jaws of death, and Bishop Hedding, under date of July 17, 1834, addressed Mr. Seys a letter proposing to release him from his appointment if the recent tidings had led him so to desire. It was a great temptation to escape danger, but Mr. Seys scorned to be released from that to which he believed God had called him.

In his first letter to the Board from Liberia, dated October 21, he says: "My own health has been excellent since my arrival, with the exception of one day. This climate appears thus far to be quite congenial to my constitution, and, in fact, I seem to breathe my native air."

The colony seemed to have put on at this time a most exhilarating prosperity, and Mr. Seys was evidently taken with his new field. In addition to the superintendent, there were in the mission thirteen preachers, all colored, six teachers, about two hundred and four Church members, and about two hundred adults and children in the schools. One of the earliest acts of the superintendent was the purchase, at auction, of a lot in Monrovia, with a dwelling-house upon it, the home of J. Devinney, for the sum of six hundred and seventy-five dollars. This he at once rented until new missionaries should arrive. It was a convenient house, in the most healthy location to be found, and with good garden and abundance of fruit. He himself continued to reside in the mission house.

The year proved to be one of great spiritual prosperity. Not less than two hundred souls were converted. The very first Quarterly Meeting held was a season of special divine visitation. Mr. Seys speaks of it as

an affecting time. The accounts the brethren gave of their different fields was to him like a Macedonian cry from every direction, and he says: "I wept in the fullness of my soul at the remembrance of our Lord's words, 'The harvest truly is plenteous, but the laborers are few.'" This presence of the Spirit seemed to abide with them during the year.

A very large community became accessible to missionary labors, not less than ten thousand pagans having put themselves during the year under the care of the colony. These last manifested eager desires for instruction, and, responsive to this, a determined purpose sprang up in the minds of the missionaries to penetrate the thick darkness of the interior with the light of salvation. Mr. Williams, one of the colored ministers, had gone into the Condo country, in King Boatswain's dominions, far in the interior, prospecting for a field, and found a door wide open. A war breaking out delayed the mission, but in December an escort of two hundred arrived in Monrovia, embracing several of Boatswain's generals, and several intelligent Mandingoes, to claim the teacher Mr. Williams had led them to expect. Moses Jacobs was sent with them, and they went back rejoicing.

The subject of interior work had opened up to the mind of Mr. Seys' predecessor, but it was reserved for Mr. Seys to make his administration distinguished by some successful work quite away from the coast and wholly among the heathen. This year, too, the Whiteplains Manual Labor School was established.

Having done a good work, Mr. Seys determined to return to America, which he did in March, 1835, with a view to take back in the same vessel with him his family to Liberia, and to settle himself there as for his life-work.

During the period of this short sojourn of less than five months in Liberia much had been accomplished and much endured. He closes a grateful review of all this by saying: "With what emotions that homeward voyage was commenced it is not in the power of language to tell. Gratitude to the merciful Providence who had watched over, protected, and guided my every step thus far was the prominent feeling of my heart, and scarcely a happier soul could be found anywhere than I, as the sailors manned the windlass, and with a merry song began to heave up the anchor, and 'make sail for the shores of America.'"

His brief stay in the United States was an occasion of great interest to the Church. He spoke at many meetings in behalf of Africa, and every-where awakened new interest in missions, especially those in Liberia. Mr. Wilson, a colored preacher, whom he had brought with him to the United States, and a bright native Krooman, Hughes by name, appeared at most of these meetings. Hughes was very graceful and popular. On their way to Baltimore and Washington he was told by some colored people he met in the cars that he would be treated badly when he reached the South, and be sold into slavery. By this he was greatly excited, and, being weak and ill from a change of climate, his reason forsook him. At a crowded meeting at Wesley Chapel, Foundry Station, Washington, a paroxysm seized him, and he sprang from his seat and through the window behind the pulpit. Poor Hughes never fully recovered. At times he was haunted with the idea of being murdered or enslaved. He returned to Liberia and seemed composed for awhile, but one day, taking a favorite dog with him, he started for the Kroo country, and was never again seen in the colony.

On the 11th of July, 1835, Mr. Seys was again on the ocean, the prow of the vessel headed for Africa. On the previous Tuesday a most affecting farewell meeting had been held in John-street Church, New York city. The chief speakers on the occasion were Rev. Squier Chase, who had expected to sail at this time with Mr. Seys but was detained by illness, and Mr. Seys himself. Rev. J. B. Barton, of Georgia Conference, had sailed on the previous Monday from Savannah to be Mr. Seys' assistant. The heart of the Methodist Church was thrilled with hope for Africa as never before. Mr. Seys' wife and three children accompanied the outgoing superintendent. One son was left at White Plains, New York, at school, and one daughter with Miss Mary R. Garrettson, at Rhinebeck. Dr. Skinner went out in the same vessel, to be governor of the colony, and also some Baptist missionaries.

Mr. Seys and family arrived safely, and a most delightful welcome was given them. Their hearts were saddened, however, when informed of the inhuman massacre of eighteen of the colonists by King Joe Harris, who had made a sudden attack on Port Cresson; but the cloud was brightened by tidings of Joe's complete subjugation. Mr. Barton was but little behind his superintendent in arriving, and they both entered upon work with ardor and devotion. On the 4th of November, 1835, Mr. Seys wrote to the Board the sad and ominous intelligence that fever was prevailing in his family, himself and wife being much prostrated, and his son already sleeping beside Mr. Cox and Mr. Wright. Here the destroyer stayed himself for a time.

The General Conference which met in May, 1836, gave legality to the "Liberia Annual Conference," making it a "Mission Conference," with all the rights of an

Annual Conference, except the right of representation in the General Conference, and the right to dividends from the Book Concern and Chartered Fund.

Having spent a few months actively employed in the field, Mr. Seys again embarked for the United States, leaving his family in Liberia. The chief object of this visit was to seek reinforcements for a mission behind which stretched out a vast field of impenetrable darkness, peopled with uncounted millions of immortal beings. To this end he proposed to awaken the enthusiasm of the general Church, and increase its contributions to the cause of missions; also to lay before the Board the state of the mission and the needs of the field. Grandly did he fulfil his promise.

On the 15th of October, 1836, he set sail for Africa, Rev. Squier Chase and Rev. George S. Brown, a colored local preacher, accompanying him. A great concourse was at the wharf to bid them farewell. Mr. Seys and Mr. Chase embraced their friends—the former embraced his son and daughter, again to be left behind—and the whole company, with heads uncovered and moistened eyes, waited till the forms of the missionaries could no longer be discerned upon the deck of the disappearing vessel. Mr. Chase was intended for the Cape Palmas work. He was a person of rare loveliness of character, and his presence was a perpetual blessing. Much was hoped for from the labors of such a one, but, most unexpectedly, epilepsy seized him, and rendered him utterly unfit for itinerating. Entirely disabled, and sadly emaciated, he returned to the United States, arriving after an absence of about ten months.

The long-desired acquisition, a thoroughly educated physician, had been obtained for Monrovia in the person of Dr. S. M. E. Goheen, who embarked in June of this

year for his new field, full of ardor, not only in his profession, but for the cause of Christ in Africa. He turned aside offers most flattering to love of distinction and of competence, preferring the perils and limited income of his station in Liberia to all such worldly emoluments.

The Church in the colony was indirectly reinforced this year, also, by the appointment of Rev. John J. Matthias, of Philadelphia Conference, as Governor of Bassa Cove. He arrived August 4, 1837. A gentleman of elegant manners and a Christian minister of devout zeal, he rendered many and valuable services to the infant Church in the colony. His stay in Africa was brief. Bereft of his wife, and driven from his post by the dreadful miasma, he landed in New York, June 17, 1838.

In company with Dr. Goheen and Governor Matthias went out Mrs. Ann Wilkins and Miss Boers. At the Sing Sing camp-meeting of 1836 the first mentioned, inspired by an address delivered by Mr. Seys, offered herself in the following note to Dr. Bangs: "A sister who has a little money at command gives that little cheerfully, and is willing to give her life as a female teacher if she is wanted." She was appointed. Upon her arrival she at once gathered a school in Caldwell, and upon the opening of the Liberia Conference Seminary at Monrovia she became one of the assistants to Principal Burton, Eunice Moore being the other. Mrs. Wilkins was subsequently transferred to Millsburg, where, in labors abundant, full of faith and love, and crowned with saving results, she continued till 1856, interrupted only by two visits to the United States for her health.

At one period she triumphed over the salvation of her entire school, excepting only the youngest child. The

souls, as well as minds and bodies, of her pupils was her constant care. She was mighty in faith and works.

MILLSBURG FEMALE ACADEMY.

Far in the interior, even to this day, we trace her influence over savage chieftains. She returned to the United States to die, honored by the whole Church.

When she returned, in 1857, the New York East Conference was in session at Brooklyn, L. I., and her first appearance in public was to witness the ordination services, which were followed by the holy communion. Near the close of that service Bishop Waugh announced that Mrs. Wilkins was present, and invited her, if able, to come forward. Slowly and feebly, leaning upon the arm of Mrs. Mary W. Mason, First Directress of the Female Missionary Society of New York, her own arm having been broken during the voyage, and being held in a sling, the slight form that enshrined so grand a soul moved down the aisle and kneeled to receive the sacred emblems. There was breathless silence, quick heart-beats, and, when she turned her wan face to the

congregation, all hearts melted in love and tears before one who had so nobly been partaker with the sufferings of Christ. She died November, 1887, and was buried in the family cemetery near Fort Montgomery on the Hudson. In 1887 the Woman's Foreign Missionary Society caused Mrs. Wilkins's remains to be re-interred in Maple Grove Cemetery, Long Island.

The selection of Jackstown, Junk, Sinoe, and Boporo, at this time, as missionary stations, indicates the enterprise of the mission, and its godly purpose to make the continent its field. The little host were pressing far down the coast and far into the interior. Little was then done, however, at the two last-named places, because of political troubles among the natives. The work of the mission, in general, was beginning to assume a significant importance. It had now fifteen missionaries, besides Dr. Goheen, and seven school teachers, instructing two hundred and twenty-one pupils. It had six Sabbath-schools, numbering about three hundred scholars. From this point it rapidly advanced. The year following there were seventeen missionaries, ten teachers, a physician, a missionary steward, and a printer, and the Church numbered four hundred and twenty-one members.

The "Africa's Luminary," a beautiful bi-monthly, the only "*live*" sheet in the colony, was issued under direction of Walter P. Jayne, who went out with Mr. Seys on December 12, 1838; for again the superintendent had returned to America, driven from his work to recruit his shattered health. Every return, however, was made to yield a revenue of men and means for Liberia, and a profounder interest for the cause. A building was also commenced in Monrovia to be used as a classical school, the finest building in the colony, with visions of its oc-

cupancy one day as a college or university. This was the golden age of our Liberia Mission. There was vigor in all its departments that inspired hope for Africa.

The next year the "Liberia Conference Seminary" went into operation under the charge of Rev. J. A. Burton, who had come to Liberia to do this important work.

The superintendent obtained permission and aid from the Board to erect a saw-mill and a sugar-mill, there being neither in the colony; and, being always produced by hand, lumber and sugar were quite expensive. Thus the agencies of civilization were industriously added by the missionaries to those of religion, all to further the glorious cause of Christ and the interest of Liberia.

In this line, too, was the White Plains' Manual Labor School, which had gone into successful operation, and was doing effective service, teaching agriculture and various kinds of handicraft to the natives. For the more thorough supervision of this school Mr. Seys had removed from Monrovia to White Plains. The saw-mill and sugar-mill were adjuncts of this school.

3. Revival at Heddington.

In the year 1839 Heddington Station and its native school were in great prosperity, and were visited with a glorious revival, the first-fruits of a harvest of souls from the natives. In a letter of September 20, 1839, Rev. George S. Brown tells the Board that up to that time fifty-nine of the natives had been converted, and the good work was still spreading. The previous July Mr. Brown had written to Mr. Seys: "For Christ's sake come to Heddington quickly. Let nothing but sickness prevent. Come up and see the bush burn. Come up and see the desert blossom. Come up and see God convert the heathen. . . . Do not stop to change your clothes,

to eat or drink or sleep; salute no man by the way. . . . Glory! Glory! Glory be to God for his wonderful work among the heathen!" On the 7th of July nineteen were received into the Church, and among them King Tom. On the same day nine were converted in the morning meeting, six more in a later meeting: thirty-six to all on that one day for Christ. The king said: "The debely gone long, long way from his town, and spose he come back, he pray God for kill him one time." Great assemblies of natives met every day and heard the word, and were deeply moved. Tears gushed from penitent eyes, and shoutings leaped to redeemed lips. It was a pentecost, and its power, like that of pentecost, spread, and surrounding towns caught its flame. The "Luminary" says: "Here were Vevs, Queahs, and Deys, whom we heard speak the wonderful works of God. It was too incredible for some. The 'set time to favor' Ethiopia seemed to have come." The work possessed many distinguishing marks of genuineness. Yet it is not surprising that haters of God should hate so glorious a demonstration of his power and love, and the "awakening" was openly and severely assailed. It was even feared by some that Methodism was about to take the colony, if not the continent. The converts were steadfast. Their voice in the later love-feasts was, "First time I get religion I love God true, but this time I love him pass first time."

Zoda Quee, a celebrated chief of the Queah tribe, had at this time removed near to Heddington, with a large company of his people, and commenced a new town. To this town Brother Taylor was sent, and Zoda came to hear the word, and was personally entreated to give his heart to God. After one of the sermons this tall, majestic, noble-looking African arose from his seat, and, walking down the aisle, knelt at the altar. Here he

prayed and wrestled for a time, and at length fell prostrate to the floor. He arose a new creature in Christ Jesus; others followed their chief, and Mr. Taylor was appointed to be the shepherd of this newly gathered flock. The town received the name of Robertsville, in honor of Bishop Roberts.

We have given these interesting glimpses of the work in progress within the mission as samples—very remarkable ones, it is true—of like gracious visitations at Monrovia, and several other points. We may not follow our missionaries, nor their leader, in their voyages and journeyings, in their toils and trials. We have not told of Mr. Seys' tears this year, as he buried his eldest son, who was drowned on the coast, and his infant son, who had been just born to immortality. Nor have we fully recited the triumphs of the year. How many glorious things are written in the book of God's remembrance!

6. Collision with the Governor.

These cheering indications were, alas! of very brief duration. In accordance with his fiendish nature, the prince of darkness could not permit this bright and beauteous prospect to be long unclouded. Trouble had for some time been gathering, which a trifle at length developed. It becomes us to detail this matter, for, as we believe, we may date from its occurrence the beginning of the decline of the mission and of the decay of the colony.

A demand was made upon the superintendent of the mission by the collector of customs at Monrovia for the sum of $20 30 for duties on mission goods, which Mr. Seys at first consented to pay, it being represented to him by the authorities as lawfully due. He soon, however, withdrew his consent, on being assured by good

authority that the demand was not only without a shadow of support in the law, but that it was perilous for him and the mission to pay it, as the statute read:—"All goods and merchandise imported by the American Colonization Society, and by any missionary society, shall be free of duties, provided said goods, wares, or merchandise so imported by missionary societies, are not applied in the way of trade."

The goods in litigation were distributed to persons employed in building for the Mission, churches, schoolhouses, and mission-houses, or used in supporting manual labor schools, in clothing the poor colonists, and sometimes in feeding them; in payment of teachers employed in mission-schools, etc. In no instance had any money or barter been taken for the goods, though the agent was often solicited to sell them. The Missionary Society received nothing back: no money, camwood, palm oil, ivory, nor any other article of African traffic. Every article in contest had been given for the good of the colony and colonists, and strictly within the limits of mission work and the exemptions of the statute.

The missionary superintendent did not refuse to pay legal duties, or set himself above the Government, but he had often paid the customs, sometimes even when doubtful whether they were due. It was proved on the trial of this case that two thirds of the goods used by the mission were bought in the colony, on all of which, of course, duties had been paid. But this demand was not of the same kind. There was here scarcely room for the least doubt. The Missionary Society had sent goods, because goods were not obtainable even for money, or, if they were, it was only at exorbitant prices, and their *employés* preferred the goods. It was wholly in the interests and for the comfort of their *employés*

that the Missionary Society only partly paid in money and the balance in goods. But this interfered seriously with the exorbitant gains of traders, and brought upon Mr. Seys the antagonism of all such selfish interests.

It was especially important to defend the mission from the charge of *trading* implied in this demand, because if this could be established, every *employé* of the mission was liable to a fine of forty-five dollars for each act of so called "trading" done without license, and under the same statute the entire property of the mission was liable to confiscation. Enemies of the mission and the missionaries there were, whose enmity was begotten largely by its great prosperity and overshadowing influence, that would willingly have seized the opportunity to annoy the missionaries, and even to destroy the mission.

Mr. Seys proposed to refer the question at issue to the Colonization Board and the Missionary Board for adjustment between them, but the Governor pressed the claim, having already presented the question to the Colonization Board, and having received from them a decision that such use as the missionary agents made of goods was "trading," in the sense of the law. The importance of the issue was at once perceived by the people of the colony, and most violent agitations arose. Public meetings were held and exciting speeches made. Methodism, which comprised about all there was to the colony, was charged with a purpose to overthrow the Government and supplant the Colonization Society, and the superintendent was charged with aspiring to be governor. The two Boards of management in the United States came into collision on the subject, and the prosperity of the colony was threatened, if not its destruction made imminent.

In the midst of all this agitation the case against Mr.

Seys came to trial before the Supreme Court of Liberia. Governor Buchanan (the very man who was, in fact, the plaintiff in the case) presiding. Mr. Seys conducted his own case. No exceptions that he raised to the judge, the court, or the proceedings, were entertained. He then conceded all the facts charged in the complaint, so that the plaintiff introduced no testimony. The above recited facts in justification and defense were proved by Mr. Seys without contradiction, and his plea in defense of the mission was most masterly. After being eighteen hours out the jury were discharged, not being able to agree upon a verdict, two being for the plaintiff and ten for the defendant. The case was discontinued, but by no means the agitation.

Other questions came in to increase the excitement. As a matter of convenience Mr. Seys, it seems, had frequently paid a part of the obligations of the mission in promissory notes. These were for all amounts, large and small, and began to pass from hand to hand, being greatly preferred to the paper of the Colonization Society or of the Government. The credit of the Missionary Society made them as good as gold or silver, for which they could always be exchanged, instead of "for goods at our store." They became a kind of circulating medium, and an occasion of outcry against the superintendent as interfering with the currency of the country, and a new proof of his ambition and of the treasonable spirit of Methodism in Liberia.

The fact that the great meetings to express the sympathy of the people with Mr. Seys were held in our seminary building at Monrovia was often and loudly cited. This last point was made for foreign consumption, for it was known in Liberia that there was no other building in Monrovia suitable for public meetings but

ours, and that on great public occasions, political as well as religious, they were always the place of assemblage.

Dr. Goheen and Principal Burton, in Liberia, and Dr. Bangs, the Corresponding Secretary of the Missionary Society at New York, gave Mr. Seys an unwavering support in all these sore trials. The mission was, indeed, a unit on the subject, despite every attempt to divide it. The Governor addressed the people of Bassa in his own interest, but a "pastoral" from Mr. Seys, giving a noble defense of himself, set all straight again. There is no small degree of majesty in the letter of March 19, 1840, addressed to Judge Wilkinson, President of the American Colonization Society, by Mr. Seys, in vindication of his conduct, as there is, indeed, about all his papers on this subject. In the letter to Judge Wilkinson, he most emphatically denies that at any time he had meddled with the political affairs of the colony, and he challenges any man to say to the contrary of this. He was but twice within the six years of his Liberia residence even present with the Legislature, and then but for half an hour at a time. He declares that his consent had been often sought to some of the missionaries holding political office, and in every case he had refused; that he had never uttered a word against the Government; that he had had no part in originating the exciting meetings lately held, nor had he attended any of them; that he courted the attentions of no eminent men or politicians; that his visits to Governor Buchanan had been few and far between, though the Governor had often invited him to his house. So far from being an enemy, he claimed he had always praised the Government and the Colonization Society, and both he and his colleagues had given their persons and resources to the defense of the colony in the hour of its need; that he

had always sustained the laws except when they had opened the floodgates of intemperance, and were contrary to the laws of God. The letter also defends by irrefutable logic his right to give notes for money that he might owe, even if they should be so highly esteemed as to circulate as currency. He then refers to the judge's intimation to him that he was the most likely person to succeed Governor Buchanan, and responds by thanking him, but, at the same time, declaring he has no partiality for the title of Governor, nor desire for the cares and bliss of the office, but his sole business was to preach the Gospel. In eloquent terms he describes his own high office, and tells the judge he cannot descend to be Governor.

To the Missionary Board he presents some instances, out of many in the long line of annoyances, to which he had been subjected, and which indicated to him a spirit inimical to the mission on the part of the Governor and his associates:—

1. He declares that in May, 1838, he was required to take out passports for himself and family to go to America, contrary to law.

2. They ran up the price of the lot for the seminary, and he was compelled to pay more than twice its value, though it belonged to the Colonization Society, and the mission wanted it for purposes of public good.

3. During the war at Bassa he and his colleagues volunteered for public defense in case Monrovia should be attacked, but afterward a petty captain ordered himself, Burton, and Jayne all on guard, when there were sixty others who could have been called.

4. The colonization vessel made unusual and increasing charges for passage and freight, of which he cites instances.

5. They had compelled them to pay duties on the very food the missionaries ate.

6. Governor Buchanan attempted to claim four or five lots as having reverted to the Government, but it turned out that the deed to this property, although burned in the fire that consumed the mission house, was unexpectedly on record.

7. A motion was made in the council to break up the mission at Heddington on alleged grounds of public necessity, the town having been attacked by natives.

8. The colonization vessel refused, at Norfolk, to take the provisions of the mission on board.

Madness seemed to rule the hour, and the strife continued until Governor Buchanan informed the Colonization Society that Seys and Goheen must depart the colony, or he must be relieved, and he declared he would neither make nor receive concessions from the missionaries, and would use physical force though blood should flow. Governor Buchanan was in the worst mood possible, and declared that he believed Mr. Seys capable of any thing, however mean and wicked, and that he was worldly-minded and ambitious. Nor did he confine his invectives to Mr. Seys, but launched them as freely at the Missionary Society and the Methodist Episcopal Church, admonishing the Colonization Board of the dangers to be anticipated from their privileges and growing power.

The Colonization Society insisted upon the Governor's remaining, and as a peace measure the Missionary Board began to dismantle the mission. On the 12th of January, 1841, Dr. Bangs, Corresponding Secretary, wrote, we doubt not with reluctant pen, a letter of recall to Dr. Goheen, in response to which, in due time, this able and self-sacrificing physician appeared before

the Board to answer for himself. As will hereafter be seen, the head of the superintendent far too soon dropped into the same basket. The men who could have stayed in Africa, and who had shown themselves pre-eminently fitted to work out its redemption, were gone. A few subsequent attempts to maintain supervision by white men were made, but they were failures. The life and glory of the mission were departed.

The interest of the Church in the mission through all this severe test did not abate. In 1842 Bishop Soule had returned from Europe, where he had been sent as delegate to the British Wesleyan Conference, and was present at two meetings of the Board, where he expressed his willingness to visit the mission in Africa, but for several considerations the Board could not advise it. The Board, however, resolved that two new missionaries should be appointed for Africa, and a teacher be sent out for Monrovia Seminary. There was no flagging of spirit. The Bishop appointed Rev. Squier Chase, who now seemed entirely relieved of his malady, and Rev. John G. Pingree, of Maine Conference, and with them returned Rev. G. S. Brown, a colored preacher. They sailed on the 30th of January, 1842, taking back with them the heroic Ann Wilkins.

Before their departure Mr. Seys had arrived in America, and his presence and advice greatly aided them in their preparations. Mr. Chase was to be superintendent in the absence of Mr. Seys, and some there were that hoped he would be so in perpetuity. At this time the membership of the Methodist Episcopal Church in Liberia was one thousand, one hundred and fifty of whom were natives. Six hundred children were in thirteen day schools, and there were fourteen churches and eight parsonages. There were seventeen colored ministers

employed. Burton and Stockton had before gone to their reward. Mr. Seys' presence in America, though his health was again suffering from repeated "flashes of fever," as he called slight attacks, and "occasional fever," was, doubtless, caused this time chiefly by the fact that Governor Buchanan had come to the States with his heart bent on mischief to Mr. Seys and the mission. Mrs. Seys, too, greatly needed a change, her spleen being very much enlarged, and she had, therefore, consented to accompany him.

Mr. Seys, Mrs. Seys, and "Little Maria" embarked in the Brig "Rudolph Gronig" on April 30, 1841. The day before the departure, their precious babe, his "pet," was buried, having suddenly died of convulsions, being the fourth child of theirs buried within three years, and only three remained out of ten. He cried out: "Our hearts bleed; they are broken. All our children, one by one, are going from us. Great God! help us to believe that it is, that 'it will be, all for the better.'" Ann Wilkins and several other good friends made up the ship's company. Goheen and Burton came on board to bid them farewell. To the latter it was a long, a last farewell. He died August, 1841.

A captain not always pleasant, a nasty, filthy mulatto stewardess, wretched food, his wife very sick, and himself down betimes with fever, and the brig withal a dull sailer, made this voyage tedious enough. They took on board the pilot on July 1, and Mr. Seys and his wife stayed up all night to enjoy the ocean scene near to the land of their love. Before daybreak on the 2d the vessel anchored at Quarantine, New York.

His tireless spirit was promptly at work. On the 5th he was at Worcester, with Dr. Pitman and Simon Peter, a native whom he had brought over with him; next, on

a missionary excursion to the New England Conference, where the Sabbath was spent. Thence followed a series of like excursions, alone or with Simon; various struggles with the Colonization Society about his return, they seeking by every possible device to prevent it: visitation of friends, and of the graves of his dear ones. Amid these incessant duties he located his family in Columbia, Pa., where were some of the kindred of "dear Goheen," as he almost invariably styled the doctor. From this home he radiated over the whole land, north, south, east, and west, multitudes in every place hanging upon his lips as he told of poor benighted Africa, and collections being made every-where for missions.

7. Mr. Seys temporarily succeeded by Mr. Chase, but afterward returns to Liberia.

His stay in America was prolonged by the opposition to his return. As might have been expected, some of the Mission Board, and even the Bishop, began to question whether it were not best to purchase peace by his withdrawal. The missionaries already sent forward were claimed by some as a sufficient substitute for this "pestilent fellow." The Board was in doubt, the Bishops in doubt, and Mr. Seys himself, worn out by the struggle, also began to doubt. At last, at the session of the Oneida Conference, in August, 1842, after agonizing in prayer with God for direction, he wrote to the Board and to Bishop Waugh resigning his superintendency, and asking a transfer back to the Oneida Conference.

He was accordingly stationed at Wilkesbarre, Pa. Here his work was delightful and successful, and many souls were converted. He records more than fifty in one single week. This delightful pastorate, however, lasted but a single year. Three months before the

Oneida Conference met in August, 1843, the amiable Squier Chase had returned to the United States in great feebleness, and in July, during the session of his loved Black River Conference, held in Syracuse, died in great peace. His death was very sudden. Having preached in a feeble state of health on Friday evening, and taking cold from a current of air, inflammation of the lungs set in and bore him off. His missionary life extended over a period of sixteen months.

All eyes once again rested on Mr. Seys, and Bishop Waugh, after conferring by letter with Bishop Hedding, "read him off" for Liberia. His wife, still feeble, consented, though they must again be parted from each other. Wilkesbarre was bereaved. The implacable Colonization Board remonstrated against this reappointment. Articles against it appeared in the "Colonization Herald," to which Dr. Bond, editor of the "Christian Advocate and Journal," replied in his own paper. A new love and appreciation of Mr. Seys broke forth in all Methodism. When all else failed, the Colonization Board sought to have Mr. Seys' jurisdiction confined to Cape Palmas, but he went without any trammels upon him.

Leaving his family at Wilkesbarre, he sailed from New York in the brigantine "Atlanta," Captain Larkin, on Saturday, November 25, 1843. He says under date of December 20: "Once more I am on the bosom of the mighty ocean, crossing it for the ninth time as a missionary of the cross of Jesus Christ to heathen lands. The scenes of the past few days are not to be recorded without deep emotion. On the said Tuesday morning, after a sleepless night, a night of weeping, I gathered my little family together, my poor wife, four little children and the hired girls, and, bidding them farewell, we all knelt around our family altar for the last time, and

I commended them to the safe-keeping of our heavenly Father. It was a sad parting."

The voyage was in striking contrast with his last, possessing every agreeable feature that could be expected, though the weather was unusually stormy. On December 30, at midnight, they anchored at Sierra Leone, and spent a joyful Sabbath at the mission house. New-Year's day was to him a day of renewed consecration of heart and life to the work of missions, and on the 2d they were at sea, reaching Monrovia, January 11. Before noon he was in his old quarters, receiving an ovation of greetings. A stream of callers, much hand-shaking, and many expressions of affection, filled up the day. The governor himself—not Buchanan, but Roberts—received him with much cordiality.

We find him at once immersed in his multifarious duties. Now starting once more the "Luminary;" now at the printing-office; now at White Plains, looking after the boarding-school of Mrs. Wilkins; holding quarterly meetings, preaching every-where; meeting the Annual Conference on February 1; in fact, doing every thing. Amid all this he was kept in unusual health, having only a few flashes of heat, that were relieved by fasting and a sudorific of hot lemonade, but working through these as if they were trifles.

8. Tours into the Interior.

At the Conference held this year three of the brethren, namely: Johnson, Russel, and Kennedy, were appointed to the interior to stations named respectively, Garrettson, Mount Andrew, and Morrisburgh; the first to be in the Queah country, and the last two in the Goulah country. Elijah Johnson was destined for Garrettson; A. F. Russel and W. P. Kennedy, for Mount An-

drew and Morrisburgh. On the 23d of January, 1844, Mr. Seys started with them for their appointed work. Their departure on this long journey was preceded by a farewell meeting at the church in Monrovia, and a prayer-meeting at the wharf. They called *en route* upon Mrs. Wilkins, and held quarterly meeting at Robertsville. The quarterly meeting was, however, without a sacrament, "because the preacher forgot to get wine." At this quarterly meeting several natives were at the altar for prayers, who had come to escort John Kennedy from the Dey country, in which he had been captured and threatened with death. But John telling the king he was a Christian, the king was afraid to kill him, as he had intended to do, and therefore sent him back to the colony with an escort, of which the king's own son was the chief. That son was now among those at the altar.

From Robertsville they started with twenty-one carriers, which number was afterward increased to twenty-nine. There were five preachers, Mr. Wilson having joined them. After traveling a few miles they fell in with Zodaquee, now a poor apostate. They passed occasional villages and towns, and soon came to a "country increasingly undulating," says Mr. Seys; "and we frequently fell in with little streams of cool and delightful water, a luxury of incalculable value to weary foot-travelers on a hot day in Africa." Exceedingly fatigued, and saturated with perspiration, they finally arrived, at three o'clock on the first day, at King Leon's town, in the Queah country, fourteen miles distant from Robertsville. Here they tarried, washed their burning feet, refreshed themselves, and preached. Starting the next morning, a walk of less than an hour brought them to King Tom's town, (Garrettson station.) Mr. Seys and

Mr. Russel preached, and they invited those who wished to seek and serve God to come forward. At once King Tom, leading several, came forward. This work seems to have been very fruitful, for Mr. Russel reports more than twenty converted. From this point they made some excursions to neighboring places, and then pushed on farther into the interior, King Tom accompanying them. Before he left them Mr. Seys had agreed to build a small parsonage and a church at Garrettson.

The third day they made twenty miles more, but were still in the Queah country. They rested at Cheapo, preaching and praying with the multitude. When they asked who would serve God, the whole assembly arose. This was also to be in Mr. Johnson's charge, but he was to journey on with the company, and enter this work when the whole tour should be completed.

Of the next day's travel they speak as being through "a hilly, well-timbered country with delightful water—as good as ever I drank," says Mr. Seys. The hills were sometimes very high, and one stream was quite broad. The paths were zigzag and circuitous. On Saturday night, March 2, they reached King Beh's town; *en route* to it, at Yallah's town, a young woman took their hands and praised God in good English. She was one of the converts at Heddington, and she had been called Mary Seys, and was firm in her faith and love to God. She might be said to have washed their feet, so anxious was she to minister to their wants. Preaching on Saturday night and three times on Sunday, with the administration of the communion to the ministers and six native Christians of the carriers, made the Sabbath a special day of this town. On Monday they had passed through unbroken forest, and reached the Goulah country. Pausing to preach, whole towns turned out to hear them, and

at Captain Sam's beautiful town the people insisted that Mr. Russel should stop with them.

Twenty miles more, and they came to Becan town. Mr. Seys being prostrated by fever, they tarried a day. Here they met William Capers and other Heddington converts. The next day they reached Gosing, (Ashmun town,) and thence proceeded to Becuo. Their stay at this town was most delightful, and their preaching was again rewarded with seeking and penitent souls. Mr. Seys received seven on probation, and there were here also nine Heddington converts, making a class of sixteen in all. Taking their departure, they now plunged into regions where the Gospel had never been heard. A gap in the mountain gave them entrancing scenery, and many clear, cool streams were a constant refreshment.

At Cammacolla a white man had never before been seen, and crowds came to gaze at them. The superintendent sought to make a station here, but the head man hesitated, and they passed on to Dingding, a town of forty houses, where they were kindly received, and where they found more of the Heddington converts, and some Bibles and hymn books. Mr. Seys preached, with great thankfulness for the privilege of preaching where man had never preached before. They next stopped at Grupau, on the St. Paul's. The scenes on the way, and the kindness of the reception, were but repetitions of what they had already experienced. Here Mr. Seys had another attack of fever, and, all being wearied, they tarried.

They were now about one hundred and fifty miles from Cape Messurado by the course of the St. Paul. At this point the river was one hundred and fifteen yards wide. King Guzzama called several other kings into

council, and all were willing to receive the Gospel, and some of them signed a contract to that effect. Sabbath, the 10th of March, was spent here, and they made it a glorious day for Christ. More than a score began to seek Christ. After much importuning on the part of the king, Mr. Seys determined to leave Mr. Russel here, and thereupon a jubilee broke out in the town. A spot was chosen for a chapel and mission house, and plans for them drawn. Samuel Merwin was left with Mr. Russel as interpreter. This was called Mount Andrew. They left it and its newly-installed pastor, with many prayers for heaven's protection and benediction.

Mr. Seys speaks of the scenery of the St. Paul's at this point as beautiful, surpassing all possible description; the region also is rich in valuable gums. Passing down the St. Paul's, seeing much of interest, they came to Gavegobley, which connects by a direct path with Boporo, the capital of the Condo country, but he could not visit that town, because his paroxysms of fever were becoming more frequent and severe, and his exchequer (of cloth) was almost exhausted. At King Boto's town he preached, and decided to make it a station. A site was selected for a church and parsonage, and this became Morrisburg. A house was rented for Mr. Stevens at Besseh Ballasella's town.

That for which they had started being accomplished, they turned their faces homeward. The narrative of what they saw on the homeward voyage is most interesting, but we must refrain from giving it. After a few days they entered an unbroken forest sixty miles in extent, encamping at intervals for rest. Having passed through it, they reached White Plains on the 21st of March, weary and sick, but grateful to God for his abounding mercies.

A like tour had been made into these lands under the leadership of Rev. B. R. Wilson, after Mr. Chase had left Africa, and it was reported to Mr. Chase, as superintendent, the report being sent to America. Mr. Chase was gone to his rest before it reached this country, but it lies before us, and is a paper of great interest. These remarkable journeys, let it be noted, were taken mostly through mere footpaths, overgrown by the wild luxuriance of the tropics. Only for a very little of the way did Mr. Seys enjoy even the Dummabalegh, or "Big Path."

This year also Mr. Seys visited Cape Palmas, and gave new inspiration to the work there. Governor Russwurm became so much interested that he built a schoolhouse at his own cost at Barrakka. This was deemed by Mr. Seys a most important part of the field, especially as the very populous Grebo tribe spoke the English tongue. Popery had made a costly and imposing effort, with a Bishop at its head, to take this tribe, but had failed, and Mr. Seys begged the Board to buy their deserted premises at Cape Palmas.

All this shows his unwearying enterprise, whether sick or well. But he had many enemies. His family was in the United States, and his wife seemed not to be recovering her health and strength, and the climate evidently was wearing upon him. He took his departure for the United States soon after this tour, and resigned finally his superintendency. In 1858 he went out again to Liberia as agent of the United States for liberated Africans. He started on this, his seventh voyage to Liberia, Nov. 5, 1858, and arrived Dec. 25. The national fair occurring at the time of his arrival, and, Monrovia being full of people, he had a sort of national welcome, making a speech beneath the great palm

shades, and receiving in return a public vote of thanks. He returned to the United States in 1864. During this period he rendered good service as a private member of the Church. His next work was done for the freedmen in the South after the surrender of Lee. In 1868 he was appointed Minister and Consul-General of the United States to Liberia, and his appointment so stands in the Minutes of the Conference. This was his last work. He died in Springfield, Ohio, February 9, 1872. For a period of thirty-six years he was identified with the interests of the African.

9. Mr. Seys Permanently Succeeded.

Mr. Seys resigned in 1844, and a year passed without any superintendent in Liberia, because no man could be found to take his place. The brethren of the Conference, however, maintained well the spirit and enterprise that had been infused into the work by the superintendents. Thus it remained till late in the summer of 1845, when the Bishops appointed the Rev. J. B. Benham, of the Oneida Conference, to be Superintendent, Rev. W. B. Hoyt to assist, and Rev. W. B. Williams to be Principal of Monrovia Seminary. The last two were of New York Conference. They found no opportunity to embark till the 4th of November, when they took the ship "Roanoke" from Norfolk. They reached Monrovia in a little more than a month, landing on the 8th of December. Great was the joy with which they were greeted at the mission house.

They had been but one week in Monrovia when their sensibilities and energies were taxed to the utmost by a scene of most appalling horror and wretchedness. It was Sunday evening, December 4, when news arrived that Captain, afterward Commodore, Bell, of the African

squadron, had captured a bark, out from Cabena, having nine hundred slaves on board. The first day after her capture nineteen died, and before the vessel reached Monrovia their number had been reduced to seven hundred and fifty-six, and some of these were in a dying condition.

The slaver was the "Pons" of Philadelphia. On Monday, the 15th, Messrs. Benham and Hoyt, in company with the governor, Dr. Lugenbeel, and others, proceeded to the vessel, and beheld this most revolting spectacle. Mr. Benham says: "The stench of the vessel was such that we remained but a few moments on board, long enough, however, to see something of the indescribable horrors of the African slave-trade. It was supposed a thermometer would range from 100° to 120° in the hold. Though I did not go down, I saw that, with few exceptions, they were in a state of entire nudity. Several were in a dying condition, and many others were so emaciated that their skin literally cleaved to their bones; others, again, had worn their skin through, producing putrid ulcers, which fed swarms of flies." This miserable company consisted mainly of boys, between ten and twenty years of age; only forty-seven were girls.

It became the duty of Dr. Lugenbeel, as the United States agent, to provide for all these destitute and wretched beings, and he proposed that our mission should assume the care of one hundred of them. The superintendent, after consulting with the preachers near at hand and others, took the responsibility of accepting the trust The preachers and members on the spot made a subscription to meet the expenses of this providential charge committed to their care, and issued a circular to the Church every-where, asking aid. The

facts and thrilling appeals of the circular created a wide and deep sensation in the United States. Public meetings were held and money raised in all parts of the land.

By a wonderful providence, often exemplified in the history of the Society, there was a surplus in its treasury, from which, for the present, the support and education of these youth might be provided for. In the course of a single year nearly one half of these Congoes were able to read, and had been converted to God. The tale of these conversions, as published in the "Advocate," is often a most touching one. We need not pause to represent the pressure of extraordinary care and labor that came upon Messrs. Benham and Hoyt from the capture of the "Pons;" all the more formidable because it came at their very novitiate as missionaries, when acclimation was before them, and when the work of the mission was to be reconstructed. In the midst of their arduous task Mr. Williams was seized with the fever, and sank into the arms of death on the fifth day of January.

The Conference met, February 9, 1846. Native work was assuming a dreary prospect. Heddington, Robertsville, and Garrettson were about "done for." Not much more could be said for Mount Andrew or Morrisburgh. The "Luminary" was hereafter to be published monthly instead of semi-monthly, and by a committee in Monrovia. No one could be spared to devote his time to editing and publishing it. Mr. Hoyt became Principal of Monrovia Seminary, and was to superintend the publishing department. His wife suffered so severely from the climate that in August she returned to the United States. After her departure his own health began rapidly to decline. A trip to Cape Palmas somewhat recuperated him; but still suffering, and in utter hopelessness of ever being able to do work in the

African climate, he was relieved by the superintendent, and sailed for the United States from Monrovia, February 9, 1847, having been in the field fourteen months.

Mr. Hoyt's assistant, a colored man, by the name of Morris, being also in poor health, the principalship of the seminary was devolved on Mr. Gripon, also a colored man, who was called from Millsburgh for the purpose.

It was in December, 1846, that Miss Laura Brush sailed for Africa. Upon her arrival she was at once employed at Millsburgh to aid Mrs. Wilkins, now much worn by long service in this torrid clime. Miss Brush endured well the terrible ordeal of acclimation, yet for five months she could scarcely be said to have been free from fever. She rendered good service till compelled to return to the United States, and she offered her services for this field again in 1859.

The Conference met at Monrovia, December 28, 1847, all the members present, and reported among their statistics $241 58 missionary collections, and a membership to the Church of nine hundred and sixty-five. Superintendent Benham, wife, and a Congo, soon after the session left for America, and arrived at Baltimore on the first day of March, 1848, he, too, having been driven from the field by feebleness and inability to work in the African climate. The superintendency was vacant; not again to be filled for more than a year.

Mr. Benham in one of his reports gives the following: "Of the thirteen white missionaries who have labored in connection with the Liberia Conference six have died, six have returned to America, and one remains here; whereas, of the thirty-one colored missionaries who have labored in the same field, seven only have died natural deaths, one was drowned, one murdered, two expelled, one located, three have been discontinued, one is super-

annuated, one supernumerary, and fourteen remain in active service. The aggregate amount of time spent by white missionaries is about twenty-eight years, that of colored missionaries about eighty-five years. With the exception of Mr. Seys, Mr. Burton, and Dr. Goheen, the white missionaries have been able to do little more than take care of themselves."

We have not overlooked the fact that Rev. N. S. Bastion, of the Illinois Conference, was appointed to the superintendency, and arrived on the field, with his wife and child, on the 19th of September, 1849. Under his administration the Goulah stations were abandoned, and the "Luminary" ceased to exist. The seminary building, the finest building in the Republic, brick, with stone foundation, was built, at a cost of $10,000; also, a brick academy building, twenty-one by forty feet in size, at Millsburgh, for females, at a cost of $4,000. Grand projects these, but very costly, and they with other fiscal complications and the liberty of administration assumed by the superintendent, made his superintendency very unsatisfactory to the Board, and led to his recall, under date of February 9, 1850. He returned alone, leaving his wife and child buried in Africa.

10. Change of Policy.

The Bishops now determined on a change of policy. First, they appointed Francis Burns to preside at the Liberia Conference, to be held at Bassa Cove, January 3, 1851. They also directed the division of the Conference into three districts; to wit: Monrovia District, of which J. W. Roberts was to be Presiding Elder, Cape Palmas District, of which Francis Burns was to be Presiding Elder; and Bassa District, of which J. S. Payne

was to be Presiding Elder; a measure that was destined to continue. The number of preachers was not quite as great as it had been, nor had the membership or other parts of the work increased. Yet all Africa was an "open door," and every-where the people were crying out for "God-palaver."

Much of the work had been hitherto done in towns that had disappeared, and even to-day scattered through the interior can be found the fruits of that teaching and preaching. Doubtless the work should have been identified with tribes and nations, instead of with towns which were often made up of strangers in a strange land and naturally transient, only the stockade towns being permanent.

The Liberia Conference Seminary was opened in its new building February 7, 1853, under the principalship of Rev. James W. Horne, of the New York East Conf., assisted by Mr. Gibson. Soon there were in the school about sixty pupils, a few of them natives. The school was graded into two departments, one floor of the building being assigned to each, Mr. Horne instructing the higher classes, and Mr. Gibson the lower. The course of study extended to a full preparation for college, and a collegiate institution was contemplated. Of the pupils of Mr. Horne many have risen to eminent usefulness. We may name Rev. Daniel Ware, of Liberia Conference; Rev. William Blackledge, of the Protestant Episcopal Mission; Daniel Smith, Chief Justice of the Republic; Benjamin Anderson, Secretary of the Treasury, interior explorer, and author. The "examinations" of this school were great occasions, usually held in presence of a throng, among whom were the most notable and eminent persons of the Republic.

Mr. Horne remained in Liberia till February, 1855.

assailed by the fever at intervals of three weeks or thereabout; but being a West Indian, like Mr. Seys, he was able thus long to bear up against it. With liver and spleen enlarged, and mind as well as body depressed, he then sought relief in a voyage to the United States, leaving Mr. Gibson in charge of the school. This voyage was precipitated by the death of his brother, Rev. George W. Horne, of the Protestant Episcopal Church, missionary at Rocktown, Africa, whose bereaved family needed an escort home. In cooler climes he rapidly recuperated, and found special joy in visiting the Bermudas, where his father was living, with his family, in the honored retirement of a Wesleyan missionary of fifty years' service. Here he married Miss Julia A. Ferzo, who on the following Christmas went with him to his far-off field, and shared his labors and perils to the end of his work in Liberia, in the fall of 1857. Mr. Horne was five years in the mission, and Mrs. Horne nearly two. No white Methodist missionary was after this sent by us to Liberia, till Rev. Joel Osgood went out, in 1877.

The Liberia Conference of 1853 convened March 7, and will be memorable because of the presence of Bishop Levi Scott. The Bishop had been deputed by his colleagues for personal episcopal duty on the African coast, and had sailed on the bark "Shirley" from Baltimore, in November, 1852, accompanied by Rev. J. W. Horne, whose presence in Liberia we have anticipated, and by Sarah Arnolds, a young colored woman, who was also designed for the educational department. He visited all the stations on the coast except Marshall, and preached twice at each, also Bexley, on the St. John's, and Louisiana and Lexington, on the [illegible]oe. At Cape Palmas he spent two weeks, and, first

and last, nearly three at Monrovia. His visit was abundant in observation and very fruitful of suggestion.

To all the financial features of the mission he gave the closest scrutiny, as his reports abundantly testify. He rebuked growing evils, such as ministers seeking political preferment, an evil that had of late been increasing. Having done his work thoroughly, having been blessed with good health while on the coast, he sailed for the United States March 17, 1853. There was a small increase reported in membership, and the Bishop regarded the work as generally prosperous. His most important suggestion was a plan for educating native youth by taking them into the families of the preachers, away from their heathen surroundings, and training them directly under churchly influence. The health of the Bishop suffered somewhat on his voyage homeward, and for many months after his return, but he finally recovered. He died at his home in Odessa, Delaware, universally honored and beloved, July 13, 1882.

On October 25, 1854, Ann Wilkins, returning to Liberia in the "Estelle," took with her by appointment of the Board three young ladies, Miss Staunton, Miss Brown, and Miss Kilpatrick. A school upon a very comprehensive plan seems to have been projected at Cape Palmas, in which they were all to be employed. But too soon did Miss Staunton succumb to the fierceness of the heat and the malaria of the climate. She was about to leave in the hope of saving her life when death grasped her as his prey, on April 15, 1856. The grave of Maria E. B. Staunton was the first of an unmarried lady missionary of our Church to consecrate the soil of Liberia. While she lived she had a passion for saving souls, and the thought of the loss of a single one would often wring from her scalding tears and

burning words. In dying her visions of glory were beatific.

Miss Caroline M Brown was from the Corning District, East Genesee Conference. She seems to have endured the climate well, and two years after her arrival we find her at Cape Palmas, opening a new department in the academy there. She married one of the most intelligent and honored members of the Liberia Conference, lived a few years, and died in great hope.

Miss Margaret Kilpatrick must rank next to Mrs. Wilkins for the length and eminence of her services in this mission. Throughout its history we catch an occasional glimpse of her activities. With a visit or two to the United States for recuperation, she continued her work for a long period. Her life and soul were given to the missionary cause to the end of her stay on earth, which took place in the city of New York, in 1865. At least twelve unmarried ladies, six of whom were white, were sent by the Board to this mission before the sending of white missionaries from this country ceased.

11. African Bishops.

The first and most serious difficulties met by our missionaries to Africa arose from the want of ordination on the part of the preachers in the field. Some of these even assumed to administer the sacraments without authority, deeming the necessities of the case a sufficient warrant for their course. As will be remembered, it was Cox's great achievement to check these and other irregularities, and harmonize the Church in Liberia with the Discipline of the Methodist Episcopal Church. Some of the preachers visiting the United States were ordained, but there was imperative need that the number of men in orders should be greatly increased.

On the first return of Mr. Seys to this country he brought this subject to the attention of the missionary authorities, and it was carefully and fully canvassed with Bishop Emory, with a view to the appointment of a Bishop for Liberia. The constitution of the Methodist Episcopal Church clearly forbade a local superintendency, and no satisfactory method was suggested, either in these more private consultations or at the General Conference of 1836, for meeting the emergency. Even had a feasible plan been proposed, the Liberia Conference had officially expressed no wish upon the subject, though the general judgment of the Conference and Church in Liberia was informally known, nor had the Conference designated any one for the office of Bishop.

The visit of Bishop Scott had been a great blessing to Liberia, for all who were entitled to ordination received it at his hands. The visit had also served to strengthen the conviction of the home Church that it was impossible to superintend the work without a local episcopacy. In this aspect the subject came before the General Conference of 1856. The length of time it was under consideration by that body, the many propositions made in the form of substitutes and amendments to the report presented by the committee, and the careful manner in which the action, after it had been taken, was defined, all show the inherent difficulties of the case.

The restrictive rule of the Discipline was so amended as to allow the General Conference to appoint a missionary Bishop for any of our foreign missions, limiting his jurisdiction to the field for which he might be appointed. This amendment prevailed by a constitutional majority in the General Conference, and the Bishops were authorized to present it to the Annual Conferences,

count the vote, and declare the result. If the amendment prevailed, the Liberia Conference, assisted by the Corresponding Secretary of the Missionary Society, and under direction of the Bishop in charge, was authorized to elect a Bishop for Liberia, and the Bishops were authorized to ordain him.

Pursuant to all this, the Liberia Conference, at its session in January, 1858, elected Francis Burns Bishop, who, as promptly as possible, presented himself in the United States, duly accredited, for ordination. Some time was spent by him in traveling from Conference to Conference, and every opportunity for observation was afforded him. He was ordained October 4, 1858, at the session of the Genesee Conference, held in Perry, New York, Bishops Janes and Baker officiating, assisted by five elders. He returned to Africa the following November, Miss Kilpatrick, after a brief visit home, returning in the same vessel, to prosecute her arduous work of love in the Female Boarding School at Millsburg, still redolent with the memory of the sainted Ann Wilkins.

The Liberia Conference met this year (1859) in the month of January, Bishop Burns presiding. He had previously presided several times by appointment of the Bishops, and the fullest confidence was reposed in his judgment by the Church both in Liberia and the United States—a confidence inspired by his able, explicit, and full reports to the Board, as well as by other circumstances.

Bishop Burns seems to have been permeated with the idea, which reigned in the mind of all the superintendents of the mission, that the only hope of the Church in Liberia was in its becoming a missionary Church. He said, the extension of the work into the country more largely "is a condition of both our spiritual life and growing

usefulness. If we stay here we die." Appointments were accordingly made in 1860 among the Grebos, at Cape Mount among the Veys, and at Careysburgh among the Goulahs. The subsequent year a mission was opened among the Queahs, to which Rev. C. A. Pitman was appointed.

The General Committee, on May 2, 1851, had shown its sense of the importance of interior work by adopting the following:—

"*Resolved*, That the sum of $3,000 be appropriated, to be used at the discretion of the Board and Superintendent of Foreign Missions, toward exploring the country in the interior of Africa beyond the Liberia Republic, for the purpose of establishing a mission among the natives."

One new scheme of Bishop Burns was a missionary library, to give the preachers a better idea of the work being done for the world. He was proving himself a wise and zealous Bishop, but at the close of 1862 his health was failing, and at the Conference held in January, 1863, he was not able to preside. He hurried away to America, hoping in vain that a sea voyage would restore him. He sank gradually, and expired in Baltimore, April 18, 1863.

The General Conference of 1864 authorized the Liberia Conference to elect a successor to Bishop Burns, pursuant to which the Liberia Conference at its session in 1866 elected Rev. John Wright Roberts, and he was ordained at St. Paul's Methodist Episcopal Church, New York City, on the 20th of June, in the same year, by Bishops Scott and Janes, assisted by the venerable Henry Boehm and Drs. Harris, Carlton, Holdich, and Porter. In five days he was off for his field of holy endeavor. Like Bishop Burns, he seemed to have been

an acknowledged leader. He had presided at the intervening Conferences, and made full and satisfactory reports of the work to the Board. Self-support, interior work, education, especially on Bishop Scott's plan, and Church extension, all demanded and received the new Bishop's attention.

This year (1866) Rev. J. H. Deputie opened work among the natives at Mount Olive, which is continued till now. The year generally was full of hopeful indication. The increase in every department was encouraging. There was an increase of two hundred and forty-nine native members, and two hundred and nine native probationers; total of natives, four hundred and fifty-eight; the whole number of members being one thousand eight hundred and nine. Four hundred and forty-five dollars were given for the support of the Gospel, and four hundred and seventy dollars for repairing churches.

The appropriation of the General Committee for Liberia had been reduced from time to time, till this year it was only fourteen thousand dollars, while in some former years it had exceeded thirty thousand dollars. The one unpleasant feature was a decrease in the number of effective preachers. Indeed, from this time onward to the present, the want of the mission has been intelligent, devoted men to enter the field as pastors and missionaries.

Nothing of peculiar interest now transpired till 1875, when the Conference was to assemble on January 28, in Greenville, Sinoe country. Early in the month Bishop Roberts came from his circuit to Monrovia, for the purpose of engaging a vessel to take the preachers down the coast. The vessel was engaged, but it stranded, and the Conference was necessarily held at Monrovia. The Bishop had been for months in failing health, and

by the time the Conference was convened he was unable to meet with them. Two days after the opening of the session, namely, on the 30th of January, 1875, he expired, with the entire Conference at his bedside.

Rev. William P. Kennedy presided at the Conference. The year had been one of much commotion in the region of Cape Palmas, occasioned by war with the natives. Indeed, the derangement of the work from this excitement and other causes was general. Nevertheless, the members and probationers were reported as two thousand three hundred, the largest number which had ever been returned. The next year was one of general revival and much increase. It was further distinguished by a second episcopal visit from this country, Bishop Haven having been appointed by his colleagues to that duty.

12. Bishop Haven's Visit.

Bishop Haven left New York in the bark "Jasper," November 1, 1876, and reached Monrovia December 16, 1876. The vessel was leaky, and proved quite unseaworthy, so that during much of the voyage serious apprehension was entertained of the safety of those on board. The vessel carried some fifty emigrants. Mr. Fuller, the Treasurer of the Liberian Government, who had come to the United States as lay delegate to the General Conference in Baltimore, was among the passengers. Rev. D. A. Day and wife, of the Lutheran Mission at Muhlenberg, Liberia, after a short absence in the United States to recruit their health, were returning by the same vessel. A Mr. Litchfield, agent of a mercantile house in Philadelphia, was the only other cabin passenger, except the Bishop's party.

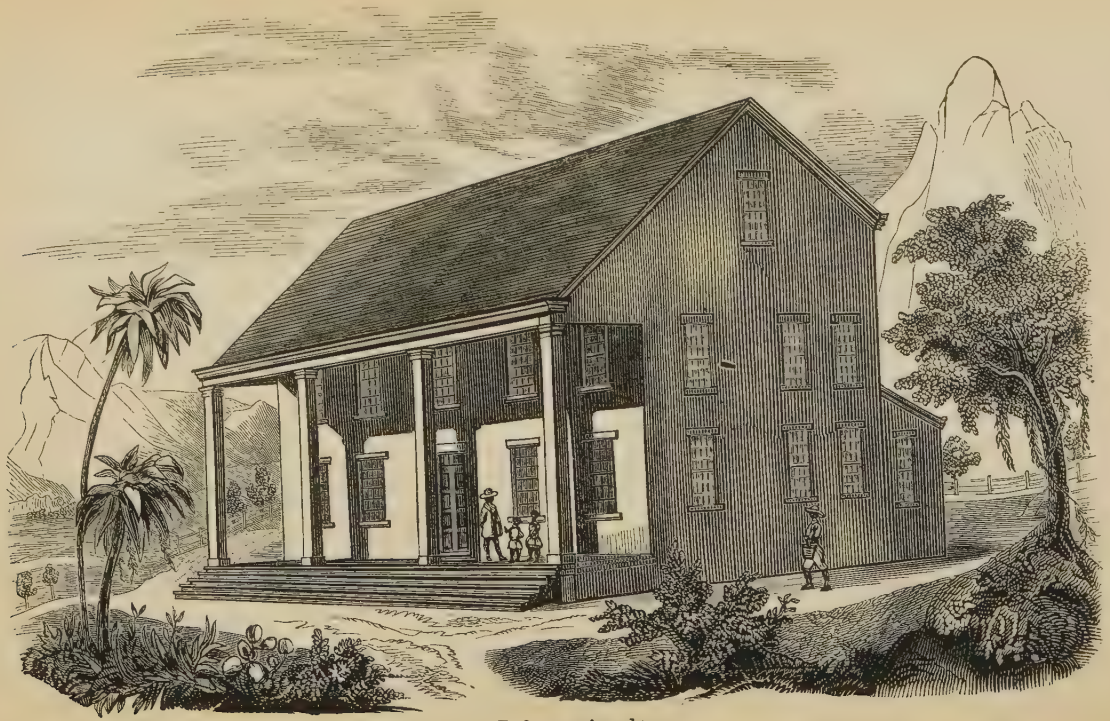
The Bishop was accompanied by his nephew and Rev. J. T. Gracey, formerly of the India Conference.

The opportunity during the voyage for gathering detailed information from those of large experience in evangelistic work in Liberia, and of familiar acquaintance with Liberian society and Government, was of great advantage to the Bishop.

The Conference convened at Monrovia, December 18, and was attended by the most prominent people then gathered from all quarters of Liberia at the capital, the Legislature being in session. The President and Vice-President, and other officers of State, were in frequent attendance upon the sessions of the Conference. Perhaps nothing was of more interest than the meetings held from twelve to one o'clock each day for the inauguration of anniversary exercises of the various benevolent societies of the Church. The Bishop urged the Conference to take up all the collections in all the Churches, as a duty tending to increase the connectional bond between them and the Churches at home.

The members of the Conference were extremely careful lest the Bishop should become ill, and thus deter other Bishops from visiting them, and so once more lead to a local episcopacy for their land, which had not been satisfactory to the Liberian Church. They felt the need of episcopal visits from America to afford them fresh inspiration, and to secure a full and influential representation of their case among the Churches of the United States. Bishop Haven visited almost all the principal stations of the Conference, ascending all the rivers but the Junk; never, however, remaining on shore at night, thus only reaching as far inland as Clay Ashland, on the St. Paul's River, and Bexley, on the St. John's.

He found the Church in only a moderately prosperous condition, but more so than that of any other denom-



Cape Palmas Academy.

ination. It was largely represented in all the civil offices of the country. There were good church buildings at Monrovia, Bassa, Sinoe, and Cape Palmas. There were also two good school-houses, one at Monrovia and one at Cape Palmas. The Conference was composed almost entirely of elderly men, there being few schools of any kind in the country for the training of youth.

The country was at the time suffering from the effects of the Grebo war, which had seriously threatened the very existence of the Government, and public attention was turned with unusual interest to the native tribes The Government was discouraged in regard to immigration, as the source from which the labor and capital necessary to develop the country were to come. It was, therefore, seeking to conciliate the native tribes, and to gradually affiliate them with itself. The Church, too, simultaneously with the State, was turning its attention this way, and there was considerable disposition manifest to give increasing attention to the tribes in the interior of Liberia and beyond. Bishop Haven sought to deepen this impression of duty and interest by urging upon the Church its obligation to be aggressive and missionary. He also secured Rev. C. A. Pitman, of Monrovia, to make a tour of inspection into the interior as far as Boporo, and directed him to report on the feasibility of a mission in that region.

After large social and public opportunities for inspection of the work at Monrovia and up the St. Paul's, at Buchanan, Edina, Bexley, Sinoe, Cape Palmas, Tubmantown, and other localities, the Bishop took steamer for the Canary Islands, rejoining there Mr. Gracey and his nephew, who had preceded him to this place, and with them going thence through Spain, making an extended examination of the Protestant work of that country

—visiting Cadiz, Seville, Cordova, Granada, Madrid, and other points. He then moved on to Paris, reaching it by March 5, and thence to England, and, after consultations and investigations relative to missionary matters, he arrived in the United States May 24, 1877. In this journeying Mr. Gracey was his constant companion.

The next session of the Liberia Conference assembled in the Methodist Episcopal Church at Edina, on January 16, 1878. The more commodious edifice of the Baptist Church being tendered for the session, it was gratefully accepted, and to it the Conference adjourned. Rev. D. Ware was elected President, and C. H. Harmon, Secretary. The Monrovia Church supports its pastor, and had that year taken all the benevolent collections. Careysburg took four of the collections, and five other churches report "missionary" collections. Buchanan raised $130 for the support of its pastor, and Cape Palmas $141. This was a decided improvement, and the fruit of Bishop Haven's faithful sowing.

Fresh inspiration was also given to the educational work, and it was resolved to send to the mission school a competent teacher, and Rev. R. J. Kellogg was appointed its principal, as hereafter named. His departure was delayed for a little time by necessary circumstances, but at length his pastoral charge was disposed of, and his family settled at New Milford, Pa., when he hastened to Africa *via* Liverpool. He sailed April 12, 1878, and took the steamship "Ethiopia," from Liverpool to Monrovia. He arrived in Monrovia May 25. On May 28, three days after his arrival, he issued a circular announcing the proposed re-opening of the Seminary, with the appended indorsement of Mr. Gard-

ner, the President of the Republic, and of other prominent citizens. He opened his Seminary June 10. He reports in a few days about a hundred scholars, and the greatest interest existing throughout Monrovia in the school. Mr. Kellogg, with consent of the Board, undertook extensive repairs of the school, and his labors as teacher and builder were very taxing, and finally led to the failure of his health and his return to the United States. While Mr. Kellogg was in health this Seminary was a noble school.

Miss Mary A. Sharp, who had been in missionary educational work among the colored people on John's Island, S. C., was appointed to work in Liberia, and sailed in April, 1878. Arriving at Monrovia, she established school work for the Kroos in Krootown, Monrovia, which she has prosecuted with success until now. The Kroos are the sailors of the west coast of Africa, accompanying ships for some two thousand miles along the coast to aid in loading and unloading cargoes. Their principal home is in the Suttra Kroo country, Liberia. They have marked peculiarities of temperament, have never submitted to slavery of any of their number, are a self-reliant, self-helpful, and independent race. A work among them necessarily exerts an influence along the entire coast towns touched by them.

13. Mission to Boporo.

Rev. Charles A. Pitman, immediately after Bishop Haven's departure, proceeded to discharge the duty assigned him. He left Monrovia on the 27th day of January, 1877, in company with Rev. E. W. Blyden, D. D., M. Payne, Esq., son of the President, and others. The Kroomen rowed them to the head of Logan's Creek,

and then, taking carriers at Brewersville, they pushed on for their destination. Passing through the Vey country, they distributed a few copies of the Arabic New Testament, and were surprised at the avidity with which these were received where the Koran held sway. Sunday, the 20th, was spent at Vonzuah. Here, within twelve miles of Monrovia, Mohammedan missionaries had been sent down from Musardu, two hundred and fifty miles, while the messengers of Christ were just then struggling to pierce fifty miles into the interior. They now passed due east to Sueh, a Vey town of considerable notoriety in Liberia. Next they came to Barbahsue, and then to Bonoe's town, where they found healthy cattle and other evidences of salubrity. The land from Barbahsue, though not a good day's walk from Monrovia, begins to rise, and the sheep grow larger. It was "quite cold" at Bonoe's town, but pleasant. Passing on through the Vey country, eastward, to the "city behind the hills," for this is what Boporo signifies, they came in succession to Bongomar town, Sueh Zallah, and then to the Goulah country, where they passed through Sarweer's town, Bow town, and More Lar. Here it was "very cold," growing colder as they ascended higher. What they considered as "very cold" may be seen by the fact that at six A. M. the thermometer stood at 68°.

Here, at More Lar, they were about fifty miles from the coast the air was exhilarating, the scenery was entrancing, and the country abounded in cool, shady brooks and rills. Thence they went on to Wetch and Bumbummar. At the last named town they found two White Plains' students; indeed, through all that region, on their route, they saw traces of the civilizing effects of our work done in Liberia. Bamboojar was the next town, and it is in the Boatswain country, of which

Boporo is the capital. The entrance to the town is beautiful, and within the town were more of the students from the Liberia schools. The Boatswains, or Condoes, as they are more commonly called, are the most powerful tribe in their region, and they earnestly solicited missionaries. Sunday, February 4th, was spent at Bamboo town, but early in the morning the people were all off to their farms, and no public service could be held.

They were here delayed by Dr. Blyden's illness, and by the neglect of the king to send for them. A message came soon after midday, on Tuesday, and they started, passing through several large towns, and entered Boporo by night-fall. It was the hour of prayer, and the people were at the mosque, but, this over, they gathered about our travelers, and extended to them their salutations of welcome. There were three school districts, and three Mohammedan priests in the city.

The next day the chief of Boporo received them, and expressed his pleasure at their visit. He said he would give whatever assistance he could to Christian effort made among his people. He especially rejoiced at the prospect of aid in the matter of their education.

Boporo and vicinity contained about fifteen hundred inhabitants. The people are very superstitious, being taught to venerate even the tame cat-fish which King Mormorro had so diligently cared for. Children followed our strange visitors in crowds, getting into their laps, and begging them to come and teach them.

About two days were spent at Boporo very profitably, and then they departed for Totokollie, where the king of the Boatswains was for the time being residing. This is a barricaded town, as large as Boporo, and better kept. The king received them graciously, and in their interviews he seemed very kindly disposed toward

our proposed mission. Mr. Pitman reported that the king and people had little sympathy with Mohammedanism, and claim to be Liberian Americans.

On Sunday, February 11, they held divine service in the king's reception hall, Mr. Pitman preaching and Dr. Blyden adding remarks. The king said if a school were established he himself would attend it, and he insisted upon some of the party remaining to initiate the work. On Monday they proceeded to the reception hall, and, after singing "Sowing the seed," and prayer, the king, for himself and for his people, understandingly entered into an agreement, signed and witnessed, "to protect, succor, and encourage any missionaries or mission schools" of this society. Their work accomplished, the party set out on their return, and arrived safely in Monrovia, February 19, 1877.

The report being made to Bishop Haven, he proceeded to appoint Rev. Joel Osgood, of the Ohio Conference, to this interior work. On the 2d of January, 1877, Mr. Osgood sailed from New York, in the "Liberia," in company with Rev. J. H. Deputie, of the Liberia Conference. For his outgoing the Bishop had reserved a small sum from the appropriations to the Conference for 1877, which was supplemented by the Board from the contingent fund before Mr. Osgood's departure. Advices were received from him, dated Monrovia, February 13, 1877, three days before he set out for Boporo. He remained every night on shipboard till all was ready for his departure, and the first night he slept on shore was at a place a day's travel from Monrovia. He reached his field in five days. After seeing him comfortably provided for, Mr. Pitman, who accompanied him, and the carriers took their leave of him in the wilderness among

the heathen, with a single civilized boy to act as his cook, and, if need be, as nurse.

No sooner was it announced that Bishop Haven wanted men for this field than some fifty young men offered themselves. From these the Bishop selected Rev. Melville Young Bovard as superintendent of the Boporo Mission, and Rev. Royal Jasper Kellogg to be principal of Monrovia Seminary. Their commissions bear date February 6, 1878. Mr. Bovard sailed from New York, in the brig "Mary E. Thayer," on Wednesday, March 27, 1878. He arrived at Monrovia April 28, and, being anxious about Mr. Osgood, he decided to push on to Boporo. On the 7th of May he set out alone with his carriers, and upon reaching Gintemah found Mr. Osgood, who had remained there, as the town was as large as Boporo, and higher and better in situation. On May 16 they went on to Boporo, which they found dilapidated and its outskirts deserted, though the unpromising appearance of the city may have partly arisen from an epidemic of small-pox that was prevailing at the time. The missionaries conferred with the kings and found them as agreeable as they had been to Messrs. Blyden and Pitman, but not disposed to enter into any obligations. They evidently wanted large "dashes" while they themselves should yield as little as possible. Our missionaries decided to remain at Gintemah as their headquarters.

Repairing the hut which was assigned them by King Jimmy, as their home in Gintemah, they sought "palaver" with him with a view to permanent work. But the king waived a decision. A school was opened in the hut of the missionary and such meetings held as were possible. The missionaries found the women and chil-

dren very teachable, and they became popular with them. In a little while they sought to cover the nakedness of the young women by giving them cloth. This awakened the anger of the king and older people, who tore off the clothing.

The king also became hostile because his expected great gifts did not appear, though the missionaries repeatedly "dashed" him on the ordinary scale. The king was taken sick and sent for Mr. Bovard to treat him, as he supposed his illness was from their presence. Mr. Bovard came and applied a mustard plaster to the parts affected, instead of leaving some charm in his hut. The king was still more incensed, and they never saw him again. After a little the missionaries heard a cry through the town forbidding all traffic with them, or that any food be furnished them. They tried to appease the king. But a few nights later the missionaries heard that still another edict was proclaimed, forbidding them to be allowed water. Through the kindness of the Vey boys, who were with them, and whom the king dared not harm because they were of a powerful tribe on the coast, they were supplied notwithstanding the proclamations. In a little while the missionaries' cook was seized with small-pox. They sent him to a neighboring town, and in a few nights they made their way out of Gintemah, leaving their goods behind.

They made a stop at Bumbummar, where they attempted to open missionary work, but about the same history was repeated as at Gintemah, except that they were allowed to preach in Bumbummar, which they were not allowed to do at Gintemah. They were compelled at length to retire to Muhlenburg and partake once more of the generous hospitality of Mr. Day.

After a few days Mr. Kellogg also came to Muhlenburg to refresh himself from the labors and climatic influences of Monrovia. Consultations were held as to what was to be done. Mr. Bovard had not suffered from fever, but Mr. Osgood had had several attacks, some of which were very severe; but both missionaries had faith in their ability to labor in that climate, while the particular work assigned them had not proved a success, although they had gone forth in heroic consecration and the exercise of good judgment to evangelize the Boporo and Mandingoe tribes. The Mandingoes were not as accessible to the Gospel as was supposed, nor was Boporo and the region around it by any means as high and salubrious as had been represented. The barometer of the missionaries had not indicated over seven hundred feet above the sea at any point they had visited. Mr. Bovard had formed the theory that the only way to reach Musardu was by a line of missions at convenient distances from Monrovia. He especially believed that Cape Palmas was the true point from which to start out. All parties agreed that he had better return to the United States, and as Superintendent of the mission represent in person all the facts to the Bishop and Board, which he accordingly did.

Mr. Osgood remained in the Republic of Liberia till it was ascertained that the authorities had decided Mr. Bovard should not return, and that he also had better return to the United States. He did so, arriving in New York in May, 1882. But his health was broken, and he lingered for some two years and died. Mr. Bovard entered pastoral work in the New York East Conference.

The General Committee had from year to year reduced the appropriation to Liberia till it had become

but $4,500, though it had once been more than $37,000. The General Committee had, also, in some instances, distributed the appropriation among the charges, and in doing so had remanded some of the stronger societies to their own resources. In all this the General Committee had in view the development of a spirit of self-reliance and independence—elements indispensable to a self-perpetuating Church in any land—and were guided by the advice of Bishop Haven on his return from Africa. Some of the brethren of the Liberia Conference regarded this as the action of the Board at New York, and at variance with the general spirit of the Church. They knew of the increasing interest felt every-where in the evangelization of Africa, and could not understand how this could be compatible with constantly diminishing appropriations.

The result of this misapprehension of the intent of the missionary authorities at home was, that when the Liberia Conference met in January, 1880, they agitated the question of autonomy. They not only debated the propriety of separation from the Church in America and the independent organization of a Liberia Methodist Episcopal Church for Liberia, but inaugurated measures looking to this end. They determined, however, to submit this grave proposition to a vote of the members of the Church in Liberia.

The Board at New York, learning of these proceedings, addressed a circular letter to the churches in Liberia, July 20, expressing their judgment that the real interests of Liberia Methodism would not be advanced by the separation from the Church in America, but assuring them of concurrence with the view that should prevail in Liberia, promising, in the event of separation,

to "accommodate the new Church in all proper ways." They added the caution against hasty decision on an incidental basis. "If, as we suspect," they wrote, "this is merely an agitation originated through misunderstanding, and that the Methodist Episcopal Church has in every congregation those who will not consent to leave her, we beg you to pause before you awaken the distractions, divisions, and litigations that must follow secession."

They were, however, ready at any moment to favor the proposed independence "when the evangelization of Africa and the interests of the Church in Liberia would be furthered by such course." The vote of the lay members did not, however, support the proposition for independence.

In March, 1880, the Board sent Mr. R. P. Hollett to succeed Rev. R. J. Kellogg as principal of the Seminary at Monrovia. Mr. Kellogg returned to America. Miss Sharp made a visit during a month's absence from her school at Monrovia to the district of the mouth of the Niger, with a view to ascertain the prospects of developing work in that region. Miss Emma Michener had been sent out by the Woman's Foreign Missionary Society, and was now prosecuting her work at Bassa. Her health, however, yielded to the climate, and she died of African fever on board a steamer off Monrovia, December 11, 1881, and was buried near the sainted Cox in the Monrovia Cemetery.

Mr. Hollett continued to discharge his duties at the Seminary, but doubted if Liberia furnished the best position for advance work by the Church of America in the evangelization of the continent. He was authorized by the Board to close his school for the purpose of in-

vestigating the prospects for mission work by visiting either the country extending interiorward, behind Liberia, or up the rivers Niger and Schadda, or both of these sections of the country, if found practicable. Mr. Hollett proceeded to the Niger district, and, returning, suggested that if work be undertaken there the first station be chosen on the highland in the neighborhood of the junction of the Niger and the Binué, but at the same time discouraging the attempt unless the Society could send a strong force and was prepared to inaugurate a *system* of mission stations. The journey to the Niger seriously impaired Mr. Hollett's health, and, as the rainy season had set in and three native tribal wars were in progress in the interior, he was obliged to abandon his intended journey into the Mandingo country. He returned to America and reported to the Board the result of his inquiries and experiences in the Niger River region.

The Liberia Conference convened at Monrovia on the 19th of January, 1881, the session having been changed to this place from Virginia City in the hope of having a Bishop present from the United States. In the absence of a Bishop, J. S. Payne was chosen President, and James H. Deputie, Secretary. One of the members, Rev. J. C. Lowrie, had died during the year. Five young men were admitted on trial in the Conference.

A good revival had occurred at Mount Olive. The Church at Cape Palmas had been continually petitioned by natives of remote parts of the country to give them the Gospel, but they were unable to respond from lack of both men and money.

January 31, 1892, the Liberia Church met with a great loss in the death of the Rev. and the Honorable James S. Payne. For two terms he had served as

President of the Republic, and not only availed himself of the influence of the position to attach the indigenous tribes bordering on Liberia to the political measures of his government, but constantly sought means to advance the interests of the Gospel among them. He was for forty years connected with our Church in Liberia, and was delegated to the General Conference of 1880. He presided, as already stated, at the Liberia Conference of 1881.

When the Conference met at Lower Buchanan, January 25, 1883, gracious revivals were reported as having occurred in many charges. A temperance revival had been inaugurated under the inspiration and leadership of Mrs. Amanda Smith, the well-known colored evangelist. Mrs. Smith had done a great work in various parts of the world, America, Great Britain, and India, and in conformity with strong desires on her part and providential openings, had reached Liberia to serve for awhile among her own race. How far Mrs. Smith was successful in this temperance work may be inferred from a statement made by Bishop Taylor in his report to the General Conference of 1888, to which reference is made later on. He said that all the commercial houses in Monrovia at the date of Mrs. Smith's arrival were engaged in the importation of intoxicating liquors, but every Liberian firm had abandoned the business, leaving the trade in the hands of the Dutch and German houses. A leading merchant of Grand Bassa said that the importation of rum and gin into the Republic did not amount to one fourth the quantity imported six years before.

The obstacles which had impeded the work of evangelization of the interior, and rendered largely abortive the efforts of Messrs. Osgood and Bovard, had

remained in force and discouraged any subsequent effort to push far from the protective lines of the Liberian government. The unreliability of the native tribal chiefs, the absence of any dominant power, the custom of demanding at pleasure whatever of wares or money the whim of a tribal headsman might suggest in any locality beyond the limited sphere of influence of the Liberian State, all combined to restrict efforts to reach the heathen to those with whom the churches of Liberia might come in contact, but this phase of the work was by no means without result.

The station at Ammonsville is largely made up of heathen converts, and being in the neighborhood of a heathen tribe, the Marbans, its influence extends among them. Talla and New York are Congo towns or settlements of recaptured Africans to whom natives resort for instruction. At Marshall, on Grand Bassa District, our Church not only has many taken from slave-ships and landed there, but from among them we have exhorters and leaders and stewards. In 1883 a movement was inaugurated in the Careysburg and Bensonville Charges to reach the neighboring heathen. A corps of twenty-five or thirty members banded together as a visiting missionary corps, to go through a scope of country ten or more miles in circuit to carry the Gospel to the Golahs and Pessahs. Greegree and fetish-men and women crowded to the services, laying down their charms and renouncing them with tears.

The Conference which met January 28, 1884, at Cape Palmas, was presided over by Rev. Charles A. Pitman. Two persons were received on trial. The financial report of the year showed a marked advance on the past in the contributions of the churches and in the value of

property. Under the heading, "Paid for building and improving churches and parsonages," is found the remarkable increase from $399 to $5,477; as also in the payment of old debts an increase from $215 to $1,800. Accounts appeared, too, in the columns for collections which had hitherto been blank. The churches numbered 27; "self-support" for pastors reached $1,637. The membership showed probationers, 171; members, 2,337; local preachers, 56; Sunday-schools, 35; scholars, 2,178.

14. Bishop Taylor's Superintendency.

It will be remembered that there were no foreign missionaries or well-qualified teachers on the field when 1884 opened. The school-buildings were dilapidated, ministers were waiting to be ordained, and the Conference felt the need of superintendence. The common thought seemed to be as the General Conference of May, 1884, approached, that some educated colored minister of the Southern United States would be found who would be equal to the situation and willing to devote himself to the work. But while one or more were found on whom the thought of the General Conference centered, no one of these was willing to give his life to this work. When the hour for the election of a Bishop arrived, the perplexity and doubt were so great that an effort was made to postpone the consideration of the subject, and that indefinitely. But the name of William Taylor having been mentioned he was at once nominated, and having obtained a large majority of the votes cast, was declared elected "Missionary Bishop of Africa." The following day, in company with the other Bishops-elect, he was consecrated to his office, and a thrill of hope passed through the Church.

Bishop Taylor sailed from New York on the "City of Berlin," and reached Liberia in time to preside at the Liberia Conference, which convened in Monrovia, January 28, 1885. This Conference, as defined by the preceding General Conference, now embraced "the west coast of Africa."

J. H. Deputie and W. T. Hagans were Secretaries. The President of the Republic, H. R. W. Johnson, visited the Conference, and occupied a seat by the side of Bishop Taylor. Dr. W. R. Summers, Levin Johnson, Ross Taylor, and Clarence L. Davenport were received into the Conference, being designed for the field southward, which Bishop Taylor afterward opened. Five were admitted on trial, among the number A. E. Withey, also designed for Bishop Taylor's new field; and Joseph Wilkes, designed for the same field, was re-admitted. Eleven were elected and ordained deacons. Seven members of the Conference and two local preachers were ordained elders. The presence of a Bishop left the Conference more fully equipped for its work than for many years past. Joseph Harris had died during the year, and two ministers had located.

The General Conference had not restricted Bishop Taylor's jurisdiction to Liberia, but had made him "Missionary Bishop for Africa." When the Conference convened in February, 1886, he found it, therefore, easy to adjust the ecclesiastical relations of the work which he had begun in the Portuguese Province of Angola, and in the region of the Congo Free State, by making this the "South Central District" of the Liberia Conference. Five preachers within that district were received on trial into the Conference at this session.

During the year 1885 Rev. Charles H. Harman had

died. He had been taken to Liberia when but six years old, was left an orphan soon after. He was converted under Francis Burns, afterward Bishop, and was three times called to the Presidency of the Liberia Conference. He served ten years in the national legislature, and one term as Vice-President of the Republic.

The climate of Liberia is very destructive of property, especially owing to the rainy season and the white ants. It was found that during this year a large number of the churches and parsonages were simultaneously in need of repairs. A new church had been erected at Careysburg, the gift of a native man, who nine years before was one of the "mission-boys." He had been converted, been appointed class-leader and exhorter, had fallen from grace, and returned to heathenism, but stricken of conscience had come back to a Christian life, and now presented this church as a personal gift to the Conference. He had, besides, planted a nursery of coffee-scions for the benefit of the schools to be held there. Two native chiefs were reported as also preparing to build similar houses, and the cry came from the Pessah people in all directions for preachers and teachers. Revival services had been signally blessed at Edina and other charges, and Mrs. Amanda Smith's presence and services had effected noticeable results. The membership, with probationers, now numbered 2,650.

Again, in 1888, Bishop Taylor presided at the Conference. Rev. J. H. Deputie, the Secretary, was elected delegate to the ensuing General Conference, and the Lay Electoral Conference chose Hon. J. F. Fuller to represent the laity. The Conference acknowledged the special work of Miss Sharp among the Kroos, and of Mrs. Amanda Smith in the Cape Palmas District, as

having been greatly helpful. The Monrovia Seminary building was under reconstruction, and though not finished, Mr. Ware enrolled forty-seven boys and girls, and a gracious revival had occurred among them. At Powellville, a new church, dedicated a year previous, was the scene of a revival of which a peculiar instance was thought worthy of mention at the Conference. At the close of one of the services two dozen native heathen women crowded round the altar singing a Christian hymn in their own language, and then gave their hand to the preacher in pledge of their purpose to abandon their superstitious customs and seek Christ. From Bexley Circuit an effort had been made to reach the neighboring heathen, and Bishop Taylor organized two mission stations near the place, securing land and erecting two houses. The extending trade of Liberia with the interior presented great temptations to the young men of the Church, and again the complaint was heard of the scarcity of men entering the ministry. Bishop Taylor traveled the Kroo coast down to Sinoe, and thence to Cape Palmas. The "Old Liberia Work" continued with varying fortune. Small-pox in Monrovia in 1889, native wars in several localities, and other vicissitudes affected its progress.

Rev. Daniel Ware, one of the oldest of our ministers, died January 30, 1892. He was born at Caldwell, May 17, 1835; he was the son of the venerable Daniel Ware, who early emigrated to Liberia, and was numbered among the members of the Liberia Conference when it was first organized in 1834. In 1845 young Daniel was placed in the primary department of the Monrovia Seminary, successfully completing his studies there at the age of seventeen. He was licensed as an exhorter

in the Monrovia Church under the pastorship of the Rev. Samuel Matthews. Being ordained to the Gospel ministry in the year 1862 as deacon and elder, he was sent as a missionary to Glemah, as his first mission station, where he remained two years, 1861–62, and sowed those seeds of Christianity which took deep root in the heart of the chiefs. He served at one time as Secretary of the Interior of the Republic of Liberia, and was delegate to the General Conference in Philadelphia, 1884.

At the time of his death Mr. Ware was missionary to the native Vey tribe, the ruler of which, King Musa, a Mohammedan, was converted through his agency, and had joined the Church.

The Rev. Charles A. Pitman died February 5, 1892, and was buried in the Monrovia Cemetery. In the year 1838 the Rev. John Seys established the mission in Heddington, and in 1840, on a visit there, he outwalked his luggage carriers, took the wrong path, and got lost. While shouting for help a little boy of the Aneah tribe came to his relief, having a bow and arrow in his hand with which he had been "birding." This wee lad led Mr. Seys to the station, or "Brown's Place," as the child understood it, Rev. George S. Brown being in charge.

Mr. Seys was so pleased with the boy for this kind service that, with the consent of his parents, he took him into the mission family at Monrovia and placed him at school. He named him Charles A. Pitman. He was placed with another lad, John Clarke by name, at the printer's trade. While learning his trade he attended the primary department of the mission seminary and afterward entered the academical department. He was sent to the United States in 1850 to receive other

educational advantages, and remained two years. He was converted while a child, received his first license to preach in 1856, and joined the Conference in 1862, receiving in the course of his ministry all the honors his Conference could bestow. He was a missionary to the heathen, pastor and Presiding Elder for twenty-four years, and the first delegate to the General Conference from Liberia.

He organized the first volunteer company that had been in Liberia since an early day. This company was styled "New-Port Guards." He was elected to the legislature in 1877, was nominated for Vice-President, but not elected, and was appointed judge of one of the courts of Monrovia County, which position he filled for eight years.

The Bishop returned to America to attend the General Conference in May, 1888, to which he presented the following statement of the Liberia Conference:

	1884.	1888.	Increase.
Number of full members	2,314	2,641	327
Number of probationers	189	161	...
Number of local preachers	50	60	10
Total	2,553	2,862	337
Number of Sunday-schools	29	49	20
Number of officers and teachers	263	376	113
Number of scholars	2,213	2,342	129
Total	2,505	2,767	262
Number of traveling ministers and probationers	24	26	2
Number of missionaries in the Conference appointed to South Central Africa	6	19	13
Total	30	45	15

	1884.	1888.	Increase.
Number of churches	28	38	10
Probable value	$13,957	$31,044	$18,087
Number of parsonages	2	1	...
Probable value	$465	$150	...
Paid during year for building and improvements	$287	$3,229	$2,942
Paid on old indebtedness	$50	$655	$605
Present debts on the whole	$630	$655	...
Ministerial support	$1,760	$1,208	...

The increase in the membership was 337, with a much greater proportionate increase of faith and holiness, together with a higher standard of public morals in the community at large.

He explained the small amount contributed for ministerial support, which could not be considered a support for twenty-six ministers, besides pensions to the widows, even with the $2,500 added from the Missionary treasury. How did they manage to live? Those men, with a corps of local preachers in charge of circuits and stations, had the honor of carrying on this work mainly by their own productive industries of various kinds.

15. "Self-Supporting" Stations on the Cavalla River.

During the year 1887 Bishop Taylor sought opportunity, while visiting the established work in the Liberia Conference, to begin work on his "Self-support Plan" in the southeast part of Liberia. From Cape Palmas he made a tour up the Cavalla River, though he came near losing his life while crossing the Cavalla bar. The Cavalla River is navigable for a long distance from Cape Palmas, and its banks are selvaged with many native towns. Seventeen petty native kings invited the Bishop

to establish work in their localities, offering to give land and clear it, and furnish timber for the houses for his teachers. Thirteen of these invitations were accepted, and work commenced in those localities.

To help to a clearer understanding of the course of the native chiefs in this proceeding the Bishop explains, that the chief or head-man of each town, assisted by his wives, clears and sows or plants a field which is kept for strangers, except as it may be used by the chief wife who has it in charge. When a stranger enters the town he goes directly to the king or chief, and tells what he came for. If the chief is satisfied, he says, "I receive you." Soon he will be shown into the best house in the town to use it as his own indefinitely, and he not only gets his daily rations from the supply for strangers, but it is daily prepared for him, and brought to him. In opening stations on the west coast of Africa among native savage tribes the Bishop and his companions were thus provided for three times a day. In every place they found it difficult to get away from the hospitality of the people, and they never asked for one cent in return.

By the end of 1888 these stations extended along the banks of the Cavalla River for a hundred miles, and then forty miles south over rugged mountains. There was not a Liberian nor foreigner of any sort in any of these stations along the Cavalla, nor on the Kroo coast, to which this class of work was extended.

The chiefs and kings kept their word faithfully, and the missionaries in many places planted thousands of coffee trees and sugar-cane, and otherwise, through indigenous products, sought to make themselves independent of outside help. Schools were established in many places.

By the close of 1890 nineteen self-supporting stations among natives in Liberia numbered nineteen probationers, two hundred and thirty-one members, nineteen parsonages, of a probable value of $11,900.

In November, 1892, Bishop Taylor reported to the General Missionary Committee twenty-six of these self-supporting stations in Southeast Liberia; but serious obstructions had occurred. War between the native tribes and the Liberians had endangered or ruined the work in six of these stations. The Bishop also reported that the natives, having come to know that houses were erected and teachers supported by funds from America in other parts of Liberia, became dissatisfied and distrustful of the missionaries among them, whom they suspected were also receiving help from America, while accepting support from themselves. The Bishop expressed misgivings as to the success of his self-support scheme in proximity to missions where a different policy obtained. Not a cent of debt, however, was on any of these stations, nor on any of the property held by the mission in this part of the country.

Bishop Taylor discovered a feasible plan, as he thought, for the development of Christian teachers and artisans for future work. It was the adoption of very young children to be reared under Christian influences, which he called a "Nursery Mission," in each station, in charge of a competent missionary matron, to whom should be committed from ten to twenty boys and girls adopted from heathenism, as children of the mission, before they attain the age of six years. These should be taught industries and receive a good common school education in the English language and their own vernacular. This plan of operations has been objected to as involving a

species of purchase of the children, which formula is necessary according to the native usage, but is simply the payment of the usual marriage dower. It is, however, too early yet to form a final decision.

16. Self-Supporting Missions in South Central Africa.

The field of Bishop Taylor's Episcopal jurisdiction was made by the General Conference co-extensive with the continent of Africa. He decided to attempt his favorite plan of establishing self-supporting missions outside of the Republic of Liberia and with new laborers. He called for workers and got them. On December 13, 1884, Bishop Taylor sailed for Africa; Dr. William R. Summers and Heli Chatelain, having preceded him, joined him at Liverpool. These were followed, in the early part of 1885, by a company of over forty missionary men, women, and children. They arrived at St. Paul de Loanda, a town of five thousand inhabitants, the capital of the Portuguese Province, Angola, on the 20th day of March. They were kindly received by the governor-general of the province, and by Mr. Newton, the head of the English house at Loanda. A large, commodious house, one of the best in the city, was procured at a reasonable rent for the temporary residence of the missionaries. The objective point was the Tushalange country, discovered by Dr. Pogge and Lieutenant Weismann in 1883, some twelve hundred miles inland from Loanda. They knew not whether the Lord would have them march a thousand miles as quickly as they could get into marching order, or proceed slowly by a chain of stations commencing from the ocean shore. They accepted the latter as the providential order. They

were unavoidably detained in Loanda, so that it was not until the 20th of May that the Bishop and five of his party started for the interior to select and open mission stations for those who awaited their call to follow. One of the party died, and nine, including four little children, returned to the United States; and by September 1 all the rest were settled in their new homes and fields of labor, extending inland by the line of travel three hundred and ninety miles.

The stations, in their geographical order, are as follows: First, St. Paul de Loanda, where a school was at once opened in the Portuguese language, which from the commencement gave a support for the teachers engaged in it. The Bishop bought a beautiful site there near the largest native town, and built a large two-story house for residence, church, and school. Loanda is said to contain a population of five thousand, but a few hundred of whom are Portuguese, and the great mass of them Negroes.

The second station is at Dondo, two hundred and forty miles distant from Loanda. It is a town of about five thousand, mostly blacks, at the head of steamboat navigation on the Coanzo River. Here they had a self-supporting day-school from the beginning, with spacious and comfortable buildings deeded to the trustees of the "Transit and Building Fund Society," to be held in trust for the Methodist Episcopal Church according to the formula printed in the Discipline. The property in the two cities named cost over $10,000, and all the gift of an honored friend of the movement, Mr. Thomas Critchlow.

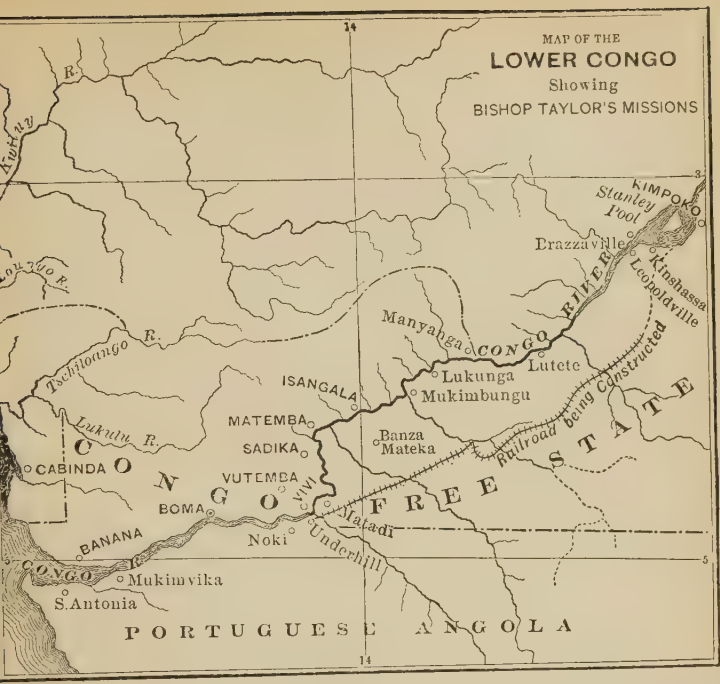
From Dondo they proceeded along a narrow path over rugged mountains and hills, fifty-one miles to N' hangue-Pepo, the third station not in a town, but near

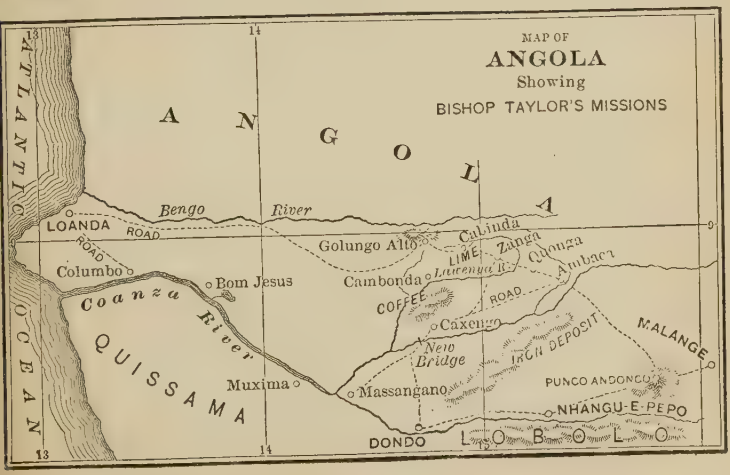
a large caravansary, where a new congregation can be found daily from the far interior, and it is contiguous to several thousand villagers. This was to be a receiving station where missionaries might tarry, learn languages, and prepare for fields farther on. The first house there cost $1,250, which was the gift of a gentleman in London, a member of the Church of England. As one of the sources of self-support they had here one hundred and fifty-five head of horned cattle.

Proceeding by the same path thirty-nine miles, they came to a mountain elevation of extraordinary concrete formation, the ancient capital of a remarkable Negro queen known to history, her palace still remaining, Pungo Andongo, the fourth station. Here they obtained a good building which cost over $1,000, and started a school with no industrial department, where all hands bend down to honorable manual labor.

On the same path sixty miles farther to Malange, they opened the fifth station with less costly yet comfortable houses, and began school, farm, and mechanical work, with what preaching they could do with their, as yet, imperfect knowledge of the languages of the people.

In settling his people on that line of one hundred and fifty miles, from Dondo to Malange, the Bishop walked to and fro an aggregate distance of over six hundred miles, over a rough narrow path, the caravan trail of ages. The hundreds of thousands of slaves sold in Loanda for two hundred years trod this weary way with tears and blood—poor captives whose fathers had been slain because they dared defend their homes and their aged kindred who were burned in the destruction of their towns. On each side of this path is a continuous grave-


MAP OF THE
LOWER CONGO
Showing
BISHOP TAYLOR'S MISSIONS
Kuilu R.
Lou-Zolo R.
Tschiloango R.
Lukuly R.
KIMPOKO
Stanley Pool
Brazzaville
Leopoldville
Kinshassa
CONGO RIVER
Manyanga
Lukunga
Lutete
Mukimbungu
Railroad being Constructed
ISANGALA
MATEMBA
SADIKA
VUTEMBA
Banza Mateka
CABINDA
CONGO FREE STATE
BOMA
Matadi
Underhill
Noki
BANANA
CONGO R.
Mukimvika
S. Antonia
PORTUGUESE ANGOLA


MAP OF
ANGOLA
Showing
BISHOP TAYLOR'S MISSIONS
ATLANTIC OCEAN
ANGOLA
Bengo River
LOANDA
ROAD
Columbo
Bom Jesus
Coanza River
QUISSAMA
Muxima
Golungo Alto
Cambonda
Cabinda
Zanga
Quonga
Ambaca
Lawenga R.
LIME
COFFEE
ROAD
Caxenco
New Bridge
Massangano
IRON DEPOSIT
MALANGE
PUNCO ANDONGO
NHANGU-E-PEPO
DONDO
LOANDA

yard a hundred and fifty miles in length. The Bishop says that on many a dark night on that dreary road he seemed to hear the dead speaking to him, saying, "O messenger of God, why came you not this way to speak words of comfort to us before we died?"

William Richard Summers, M.D., accompanied Bishop Taylor with the definite purpose of himself reaching the Tushalange country. He was born in Guernsey, Channel Islands, April 28, 1855. He became a printer, then a conjurer and circus agent, wandering through the length and breadth of the United Kingdom. After his conversion he came to the United States in 1879, labored as captain in the Salvation Army, studied in Pennington Seminary, New Jersey, and graduated with honors from the New York University Medical College in 1884.

He devoted his life to missionary work, and by the reading of Pogge and Weismann's reports of their expedition from the Upper Congo overland to the coast of Angola land, he was induced to choose Bashalange as his first and principal field of labor, and succeeded in winning the newly elected Bishop Taylor to his plans. He sailed for Liverpool, October, 1884, visited Berlin, where he studied the unpublished journals of Pogge and Weismann, and on January 7, 1885, embarked from Liverpool with Bishop Taylor and Mr. Heli Chatelain for Loanda. From Loanda he went to Malange, where he labored successfully as a self-supporting missionary for not quite a year. A grateful native trader of Malange having furnished him an outfit, he left in 1886 for the interior, and reached Luluaburg, on the Kassai River, in the Congo Free State, in October. There he built three houses for the missionaries whom he expected to join him; but after two years of toil and loneliness and weary

waiting for re-enforcement, he died May 24, 1888, and was buried in his grounds at Chiyama. His ethnologic collection was given to the State, and his manuscripts, by his special desire, to Mr. Heli Chatelain, afterward United States Consular Agent at Loanda.

In 1886 the Bishop adopted a new feature of his general plan for reaching the Tushalange country, which was to proceed by the water-highway of the Congo to the Kassai, and thence by that river to the interior. He accordingly this year led a party to the Lower Congo, and established a station at Vivi, the old capital of the Congo State, and purchased a house already built. Stations were established at Kimpoko, Isangala, Banana, and other places which, with Luluaburg on the Kasai, Mayumba on the coast, and Kabinda near the mouth of the Congo, which had been occupied incidentally in 1885, constituted the Upper Congo District of the African Conference; that in Angola became the Angola District.

To reach the Kassai by the Congo the Bishop secured a small steamer, the "Anne Taylor," but it being found impracticable at the time to obtain portage round the falls, the steamer was afterward put in service on the Lower Congo; and the general steamer service of the Upper Congo has been since so much increased that the need for the "Anne Taylor" in those waters is much lessened.

In 1890 the Angola District reported fifty-six probationers, fourteen members, five parsonages, and $30,000 worth of absolutely unencumbered property. Congo District had six probationers, six members, six parsonages, and $3,600 worth of property.

The report of Bishop Taylor for 1891 speaks of

church property at Loanda most advantageously situated, and of a school conducted in the basement of a large two-story house. At Dondo, two hundred and forty miles inland by steamer, there was a self-supporting school, but the trained workers had all returned to America. At N' hangue-Pepo, fifty-one miles east from Dondo by caravan trail, the preacher in charge had the care of nearly one hundred head of cattle, a mission farm, a small commercial business house, school-teaching, and preaching several times on the Sabbath and on week nights. Over a score of converted natives were organized into a Church. At Pungo Andongo, thirty-eight miles farther east by trail, they had daily Gospel work, and property worth $2,500. Sixty-two miles farther on the trail was Malange, where they were preaching in the Portuguese tongue, conducting mechanical missions, and had thirty converted natives in Church membership. The three stations last named reached self-support in the third year of their occupancy of the field. To reach the Congo District from Malange involved a march of a thousand miles. That would bring one to Luluaburg, in the Bashalange country, near the headwaters of the Kassai River. William R. Summers, M.D., whom we have already mentioned, was the only missionary who had ever reached this station.

Bishop Taylor thus describes the rest of the circuit of the stations then occupied in this part of Africa:

"From Luluaburg we make a journey of one week on foot to the junction of the Lulua and Luebo rivers, and thence descend the Kassai, by steamer, eight hundred miles to its flow into the Congo, thence down the Congo seventy-five miles to our station at Kimpoko, on Stanley Pool. Here we have been self-supporting, be-

sides paying out quite a sum, and have built a new mission house 15x80 feet. The plantation, though small, has been a great factor in reducing our living expenses, while the sale of hippo meat has kept us in ready money. We have built a house 10x36 feet for the boys and for a shop, and repaired both the other houses. We hope soon to get some cattle from the far interior with means furnished us by friends at home.

"Leaving Kimpoko, we go by boat twenty miles to Leopoldville, at the lower end of the pool. Then we walk by caravan trail one hundred miles to Manyanga; thence down the rapids in a freight-boat eighty-eight miles, to the lower end of the middle passage of the Lower Congo at Isangala, where we have a transport mission station, with seven acres of land bought of the Congo Government. Our missionary there is preaching in the Congo language in many of the surrounding villages.

"A walk of fifty-four miles brings us to Vivi, the old capital of the Congo Government. Being a high and dry plateau, I presumed that we could produce but little, hence bought but twelve acres of ground, including our mission buildings. It is, however, proving fruitful, and gives promise of early and ample self-support.

"A hundred miles by steamer will bring us to Banana, at the mouth of the Congo, and two hours by canoe or boat lands us at our mission at Natombi, in sole charge of Miss Kildare, an accomplished Irish lady, who paid her own passage to Congo for the pleasure she has in giving her efficient labors and her life to save the perishing people of this great continent.

"The families of the Congo Liberians, which emigrated thence last year, were settled by the Congo Gov-

ernment at Natombi, near our station, and twenty of their children attend Miss Kildare's school. We bought of the natives, and then the government, ten acres of ground, and built an iron house with wood frame 24x22 feet. Miss Kildare preaches in the village in the Congo language.

"Our mission work at Kabinda, through the disaffection and then the sudden death of our missionary at that important field, has been suspended for the present.

"Two days by steamship northwest will bring us to Mayumba, and then eighteen miles by boat up the Laguna will land us at our mission station called Mamby, in sole charge of Miss Martha Kah. We have there by purchase of the natives, recognized and registered by the French Government, one hundred acres of good land, an old house, and new house nearly finished. The French Government limits our labors there to what may be done in the French language, hence our work is crippled and not promising; but Miss Kah believes that the Lord wants her to wait and work at Mamby, so we must pray for our dear heroic sister, and let her work out the problem."

STATISTICS OF LIBERIA CONFERENCE, 1893.

Probationers	477
Members	3,266
Local preachers	58
Deaths	50
Children baptized	139
Adults baptized	257
Sunday-schools	36
Officers and teachers	375
Scholars	2,738
Churches	33

Probable value	$34,275
Parsonage	1
Probable value	$100
Paid for building and improvements	$1,796
Paid on indebtedness on church property	$100
Present indebtedness	$2,330
For support of the ministry	$1,375
For Conference claimants	$4
For current expenses	$223

MISSIONARIES SENT BY THE MISSIONARY SOCIETY TO LIBERIA.

In.		Ex.
1833	Melville Beveridge Cox*	1833
1834	Rufus Spaulding	1834
1834	Mrs. Rufus Spaulding	1834
1834	Miss Sophronia Farrington	1835
1834	Samuel Osgood Wright*	1834
1834	Mrs. Samuel Osgood Wright*	1834
1835	John Seys	1844
1835	Mrs. Ann Seys	1841
1835	John B. Barton*	1841
1836	S. M. E. Goheen, M. D.	1841
1836	Mrs. Ann Wilkins	1856
1839	Walter P. Jayne	1841
1839	Jabez A. Burton*	1841
1842	Squier Chase	1843
1842	John G. Pingree	1843
1845	J. B. Benham	1848
1845	Mrs. Susan Benham	1848
1845	William B. Hoyt	1847
1845	Mrs. Mary J. A. Hoyt	1846
1845	William B. Williams*	1846
1845	Mrs. Elizabeth T. Williams	1846
1847	Miss Laura Brush	1849
1849	N. S. Bastian	1850
1849	Mrs. N. S. Bastian*	1850
1853	James Wesley Horne	1857
1856	Mrs. Julia A. Horne	1857

* Died in the field.

In.		Ex.
1854	Miss Maria E. B. Staunton*	1856
1854	Miss Caroline M. Brown	1857
1854	Miss Margaret Kilpatrick	1865
1878	Joel Osgood	1882
1878	Melville Young Bovard	1878
1878	Royal Jasper Kellogg	1880
1878	Mary A. Sharp†	1881
1879	R. P. Hollett	1882
1894	Eddy H. Greeley	....
1894	Mrs. Lizzie S. Greeley	....

* Died in the field.

† Miss Sharp is not now supported by the Board, but is still in Liberia doing good work.

PART IV

MISSIONS TO SOUTH AMERICA.

The Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit.—Jeremiah xvi, 19.

WHEN the Methodist Episcopal Church first found itself in circumstances to undertake the work of missions to other lands there were twenty millions of souls inhabiting the regions between the United States and Cape Horn, who were either pagans or cursed with a corrupt form of Christianity. Of all foreign nations these were the nearest to us, and they were certainly needy. Our interest in them was further deepened by the fact that they were at that period putting off the dominion of the Old World, and clothing themselves with Republican institutions. It seemed as if they were in the very act of repeating our own history as a nation. Religion and patriotism conspired to present the American continent as a field for the missionary efforts of this new organization.

The very earliest documents of the Society make mention of the expectation of seeking, as one of the first enterprises of the Society, to give to South America a pure and vital Christianity. Frequent allusions were made in the Board to this field, but nothing definite was done till March 23, 1825, when Mr. Bangs stated that he knew a competent person who would go there as a missionary, and it was resolved to inform the Bishops that it

was very desirable that a mission be established if a door be opened and a suitable missionary found. A committee was appointed, of which George Suckley was chairman, to consider South American affairs. It met on the 8th of April, and the chairman gave a most interesting account of the people of Maracaibo, and the villages bordering on the lake of the same name. He stated he had a steamboat on that lake making trips around the lake, and that the missionary might use it at his pleasure, and so carry the Gospel to them all; and again the Board begged the Bishops to find a missionary for South America. On October 19, 1825, the Board directed the Corresponding Secretary to inquire of the Bishops if they had taken any measures to secure missionaries for South America or Africa.

As early as 1832 the General Conference recommended the Bishops and the Missionary Society to establish missions in this part of the continent, and advised the appointment of some judicious person to visit the region, and make personal observations, with a view to entering at once upon the field. Not very long after this a letter was received from a member of the Methodist Episcopal Church, who had become resident in Buenos Ayres, and who had succeeded in forming a small class in the city, petitioning that a missionary be sent to Buenos Ayres. The Board of Managers responded to this letter by recommending the Bishops to make the appointment which the General Conference had advised, and Bishop Andrew promptly appointed Rev. Fountain E. Pitts, of the Tennessee Conference.

He set forth on his tour July, 1835, visiting Rio de Janeiro, Buenos Ayres, Montevideo, and other places, and his report recommended the establishment of missions at the two first-mentioned places, where the American

and English residents had especially encouraged it. At Buenos Ayres he rented a room, furnished it with seats, and began preaching to the people. At Rio de Janeiro he formed a small society of religious people, giving them promise that a pastor should at no distant day be sent them. This was an important point. Rio de Janeiro was the capital of Brazil, and the largest and most commercial city of South America, and the surrounding country was more thickly inhabited than was that of any other city. The constant intercourse of the people with other foreign nations had lessened their suspicions, and hence they were more accessible to a new style of faith and practice; one more in accordance with the Gospel than that with which they had been familiar.

The General Conference of 1836, by resolution, requested Mr. Pitts to visit Cincinnati, and report to them in person, which he did, but without particular results, save in deepening the general conviction that it was the duty of the Methodist Episcopal Church to send missionaries to these lands. The sentiment of the body was finally indicated in a report from the Committee on Missions, to which was attached a resolution, requesting the Bishops to appoint two or more additional missionaries to South America, Mr. Pitts being regarded as already belonging to this field, though he never, in fact, entered it.

Rev. Justin Spaulding, of the New England Conference, who had offered himself for the Oregon Mission, was accordingly appointed to Brazil, and sailed from New York for Rio de Janeiro in March, 1836. In October of the same year the Rev. John Dempster, of the Oneida Conference, sailed for Buenos Ayres. Thus, nearly at the same time, both branches of our South American work were inaugurated.

There were many indications that the hold which Rome had so long maintained in Brazil was rapidly loosening. The Prince Regent, in his speech to the House of Parliament, about the time of Mr. Spaulding's arrival, had referred to the refusal of the Pope to acknowledge a Bishop who had been recently ordained in Brazil, and the Prince more than intimated that they could get along very well without his approbation. The message was very popular, but a long discussion followed upon a motion to accept the address, and many efforts were made to bring about a reconciliation between the empire and the Pope.

It was something of an advance upon former intolerance that we were permitted to work at all in these Romish countries; but even now we were not permitted a free and unrestrained promulgation of the word of God. The current faith was protected by laws prohibiting, in Mr. Dempster's field, preaching the Gospel by foreigners in the Spanish language, and in Brazil its being preached in any building having the exterior form of a temple. But the chief obstructions were often only ecclesiastical, springing out of the laws and usages of the Romish Church.

A large English-speaking population, however, was entirely accessible to our missionaries, and by most of these they were sincerely welcomed. The Bible could be distributed, and the American Bible Society and the British and Foreign Bible Society generously supplied Spanish and Portuguese Bibles and Testaments for this purpose. Thousands of the natives of the country were eager to possess and read a book, which, until recently, had been prohibited them, if not by law, by priestly arrogance. For the sake of convenience we will trace the history of these two South American fields each by itself.

Palace of Senate, Rio de Janeiro.

1. Mission to Brazil.

Mr. Spaulding rented and fitted a private room for public worship, and a congregation of thirty or forty persons of very respectable social position convened. He was rejoiced and greatly strengthened by finding among them a few true disciples of Jesus Christ, who earnestly seconded his endeavors to spread truth and holiness among the people. His letters and reports were very encouraging in their tone as to the prospects of the work, and upon his recommendation the mission was reenforced the next year by sending to it an additional missionary and two teachers, namely, Rev. Daniel P. Kidder, of the Genesee Conference, as missionary, and R. M'Murdy, a local preacher, and wife, as teachers.

They sailed from Boston in November, 1837. Mr. Spaulding took the chief charge of the work in Rio de Janeiro, while Mr. Kidder, under his superintendence, entered upon extensive itinerations, scattering Bibles and tracts as he went, and preaching as he had opportunity; for he had readily acquired comparative facility in the use of the Portuguese tongue, and was carefully prospecting for future mission work in the vernacular of the country.

It was not long before more spacious accommodations were necessary for the increasing congregation at Rio de Janeiro, and "apparently greater attention could not be paid to the word preached." The people opened a subscription to aid in the support of the work among themselves. A Sunday-school was begun, and reported, in June, 1836, thirty children. By the aid of weekly contributions from the Sunday-school of Bangor, Maine, Mr. Spaulding had been able to purchase a part of the Sunday-School and Youths' Library, and when the

children of the Rio de Janeiro school learned how it was being obtained they also brought each Sunday their *vintens* to swell the fund. The school contained two classes of blacks, one speaking Portuguese and the other English. This was, probably, the first effort of the kind made in South America for the poor, degraded, and oppressed colored people of the continent. Weekly prayer-meetings were also established, and they proved gracious seasons to the small company who assembled.

The superintendent was deeply affected by a view of the field. In Rio de Janeiro there were a thousand priests, but rarely was a prayer or a sermon heard in the language of the people. No interest was taken in the advancement of education, morality, or religion. Not one in five hundred of the natives had seen a Bible. Manufactures were sadly behind the age. Boards were sawed out of the tree by the hands of two negroes; grain reaped with the sickle; and about every thing else on the same grade. The priests, sworn to celibacy, were not ashamed to acknowledge numerous families of their own children, and clerical licentiousness was unrestrained. No wonder the superintendent cried out to God for help, and petitioned the Church for re-enforcements. A school was the especial object of his desire, and he felt the need of some one to itinerate extensively. To secure the first Mr. M'Murdy had been sent, but he remained only a year, and then resigned. Yet in this brief period an interesting school of natives and foreigners was raised up.

The mission was sufficiently successful to awaken the hostility of the Roman priests, and the superintendent was subjected to every possible annoyance and hinderance.

A periodical, with the title "*O Catholico*," was started

for the expressed purpose of opposing our movements It survived but a month. An attempt was made to revive it, under the title, "*O Catholico Fluminense*," but it again expired after but *four* issues. It, in fact, had but advertised the movements of the missionaries, and increased inquiry. The attacks were often low and scurrilous falsehoods, but the missionaries went on in their holy work without responding. Sometimes pamphlets and books were hurled against them. One such, of a hundred pages, was entitled "*Desagravo do Clero, e do povo Catholico Brazileiro*," etc.; or, "A Refutation of the Lies and Calumnies of an Impostor, who is entitled Missionary of Rio de Janeiro, sent by the Methodist Episcopal Society of New York to Civilize and Convert to Christianity the Brazilians." It was filled with coarse epithets, such as, "false prophet," "liar," etc., with ridicule of the "ignorant" man sent to civilize and Christianize Brazilians, and with pleadings that the people should not endanger the salvation of their children by sending them to the schools of this missionary. A brief extract will show its style and spirit. This pamphlet says:—

"You cannot in any way show the succession of your ministers from the apostles. It was a fanatical English minister who gave you existence in the beginning of the last century in London, where, affecting a rigid virtue, he endeavored to reform the manners of the people, and, preaching in the public streets and squares, gained some proselytes from the infamous classes of the common people. The English clergy, frightened, denounced him as a dangerous fanatic, and excited the populace against this new apostle, who at different times drove him away by stoning him.

"The protection of some distinguished and powerful persons gave him courage to continue his preachings.

Then Whitefield (this is his name) chose from among his disciples the most daring and loquacious, gave them commission to preach, and raised on the common of Moorsfield a stage, where the preacher, put within an empty cask and exposed to the public gaze, became a comic spectacle to the curious, who ran from all parts of London to amuse themselves with the preacher and the sermon. In this ridiculous pulpit (says the 'Historical Dictionary,' article, Whitefield) the Protestant preacher, possessed with a devil, extending his arms, gesticulating, roaring, throwing in every direction his flaming eyes, and making horrible contortions, declaimed his unintelligible discourses. As this fanatical sect had not much success in England, the Methodist impostor crossed four times to America, where he drew around him a greater number of proselytes; and, making himself a pope, ordained a bishop—such a bishop as he was a pope; that is, nothing at all, either of them, in the ecclesiastical hierarchy. Behold! here is the reason why the American Methodists are called Episcopal, to distinguish them from those of England, who are Presbyterians."

Notwithstanding opposition of this kind the missionaries went steadily forward with their work, not unfrequently assured by many of the people of their hearty sympathy and appreciation. The missionaries well knew that all their proceedings in their endeavor to spread the Gospel of Christ were authorized by the Constitution of the Empire, which, though it declared the Roman Catholic religion to be that of the State, yet tolerated all other forms of religion, and prohibited persecution.

From the first tney gave great attention to the distribution of the Holy Scriptures, as the only appropriate

basis for evangelical effort. The country was practically destitute of Bibles at the period of their arrival, not one in a hundred of even the priests having probably ever seen a copy in any language, least of all in their native tongue.

Messrs. Thornton and Dodson, English merchants at Rio, had interested themselves to improve upon that condition of things by procuring occasional consignments of Bibles and Testaments in the Portuguese language, from the British and Foreign Bible Society, of London. Of the volumes they received some were sold, and a few given to worthy applicants. Thus, in a very quiet way, the introduction of the Scriptures had been commenced. The gentlemen named cordially welcomed our missionaries as persons who could devote more time and attention to this great undertaking, and with prospects of enlarged success. Such proved to be the fact, and the results justified the efforts put forth by them. When our mission first began its systematic efforts to circulate the Scriptures at Rio de Janeiro a great excitement sprang up in the city. In fact, so varied and multiplied were the applications for copies, that the missionaries were not without apprehension that a systematic plan had been set on foot to secure as many of the books as possible for the purpose of destroying them. Careful observation, however, soon allayed such fears, and encouraged the belief that nearly or quite every copy was appropriately used. Of the first consignment of Scriptures made by the Bible Societies directly to the mission, some two hundred copies were disposed of in three days to persons thronging the residence of the missionaries. Subsequent sales and distributions were made under less pressure, but with no less promise of good results.

Our missionaries coupled with Bible circulation that of Christian tracts. Some of the tracts used by them were the regular issues of the Religious Tract Societies of England and America, and some were prepared by themselves and printed on the spot, in special adaptation to the wants of the people. In such ways the representatives of our Church were enabled to enlist the power of the press in behalf of their important objects, quite in advance of their ability to preach publicly in the language of the nation.

It was to improve this necessary period of waiting by such evangelical efforts as were at once practicable, that our missionaries entered into active and systematic measures to give the Gospel and Christian reading to the thousands of seamen who visited the port of Rio de Janeiro. In pursuance of that object, they made it their custom to preach Sundays on the deck of some vessel at the receiving anchorage. By correspondence with captains, it was arranged in advance what vessel would float the Bethel flag for the day, thus giving to the whole merchant fleet the signal of invitation to meet for worship at the appointed hour. Some of the masters of vessels, both from England and America, took a great interest in the Bethel services, and little difficulty was found in getting access to great numbers of seamen. Many of these men, in their long absence from home and friends, greatly appreciated the attentions shown them, and the tracts and religious papers furnished them, while some entered heartily into the spirit of public and social worship.

Besides what was thus done for the seamen of the merchant service, a great door was opened for preaching to seamen of the American navy. It so happened that at no time during the continuance of our mission

at Rio was there a regular chaplain attached to the American squadron stationed in the harbor. For a considerable portion of that time Commodore Nicholson, of the flag-ship "Independence," commanded the squadron. Taking a great interest in the moral welfare of his men, that distinguished officer established the custom of sending his boat each Sunday morning to secure one of the missionaries to serve as chaplain for the day. Grand and inspiring were the scenes in which our missionaries preached the Gospel to hundreds of men, marshaled under the flag of their country on the broad decks of our national vessels, at once in sight of the naval ships of all nations, of the great city in which they lived, and of the picturesque mountain peaks surrounding the bay of Rio de Janeiro. After public service on these occasions it was their custom to visit both officers and men, as far as practicable, for religious conversation.

In the year 1839 the United States' Exploring Squadron, Commodore Wilkes commanding, spent some time in the harbor, occupying a small island for scientific observations. In an unoccupied Roman Catholic church on that island the commodore assembled his men one Sabbath morning to listen to a sermon from Mr. Kidder. The occasion was very peculiar and impressive, as, in fact, were many similar ones on the government vessels, on which, from time to time, our missionaries officiated.

Nevertheless, all labors of that kind were by them considered incidental to the establishment of an evangelical Church among the Brazilians, the great object at which they steadily aimed.

2. Excursions to Different Parts of the Empire.

Excursions to various points were taken at different times, for observation and the distribution of books. One by Messrs. Spaulding and Kidder was made to Macacu and other places on the upper border of the bay of Rio de Janeiro. Longer voyages and journeys were taken by Mr. Kidder alone.

In January, 1839, Mr. Kidder proceeded to Santos, the principal seaport in the province of San Paulo. Thence he proceeded to the city of San Paulo, where he made quite a sojourn, going thence, as from a center, to the surrounding regions. Mr. Kidder was the first Protestant minister that had ever visited San Paulo. This province, like most of Brazil, was without a pulpit, the people nowhere being accustomed to assemble for religious instruction or the discussion of religious topics; but some of the Bibles given out at the mission house in Rio were found there. In the interior he met with a hospitable and liberal *padre*, who declared that Catholicism was nearly abandoned, infidel books and infidel principles having for the most part taken its place. He even declared the Bible the best antidote for the prevailing skepticism, and cheerfully consented to take part in distributing Bibles and tracts in his vicinity.

Mr. Kidder visited the Andradas, distinguished members of the Provincial Assembly of San Paulo, and tendered to the Government a sufficient number of Portuguese Testaments to supply each of the primary schools in the province with a dozen, to be used as reading books. The proposition was cordially entertained, but, through the interference of an English Roman Catholic priest residing at Rio, was never finally acted on. Professors in the college and men of distinction were among

those who, for philanthropic and patriotic reasons, gave a hand of welcome to the missionary.

Similar histories might be given of scenes that took place during Mr. Kidder's tour northward to Bahia, Maceio, Pernambuco, Olinda, Maranham, and Para, on the banks of the Amazon.* After some months spent in his long voyage up and down the northern Brazilian coast, Mr. Kidder returned to Rio, and joined his colleague more especially in his labors for the seamen. He also began to address himself to the establishment of preaching in the Portuguese language. He was preparing a series of sermons which he hoped soon to deliver in the native tongue, when his wife, smitten suddenly by disease, was consigned to an early grave, and he, bearing in his arms his motherless son, took passage for New York, where he arrived in June, 1840.

At that period the Missionary Board was suffering embarrassment from a severe financial revulsion which had taken place in the country, and among the measures proposed for relief was that of retrenchment. It was not, however, adopted without long and anxious deliberation. The first step taken was that of resolving not to increase expenses by sending Mr. Kidder back to Brazil. Mr. Spaulding, therefore, remained at Rio alone until the close of the year 1841, when the resolution was finally taken to abandon the field as one which, though having elements of ultimate promise, did not give indications of those large immediate results which our Church had been accustomed to expect. While to

* Samples of these scenes are narrated in the volumes published by Mr. Kidder after his return to the United States, entitled, "Sketches of Residence and Travels in Brazil, embracing Historical and Geographical Notices of the Empire and its several Provinces." 2 vols., imperial 12mo. Philadelphia. 1845.

have left a field like this was very humiliating, and hardly to be endured except in the hope of resuming it at some later day, yet, as a Church, we have since had occasion to rejoice in the fact that a sister denomination subsequently entered upon our labors there. Missions of the two Presbyterian Boards are now well established in Brazil, especially in the cities and provinces of Rio de Janeiro and San Paulo, and it is safe to believe that their success was in no small degree prepared for by our beginnings. Hence we may justly infer that the unfoldings of eternity alone can discover to us how great results will have followed from even so limited a use of our men and means in Brazil.

3. Brazil Re-entered.

In June, 1880, Rev. William Taylor, Rev. and Mrs. Justus H. Nelson, and Walter Gregg arrived at Para, the commercial emporium of the Amazon Valley, a city unoccupied by evangelical missionaries. Thirty or more years before, Richard Holden, a Scotchman of the Protestant Episcopal Church of America, had gone to Brazil to do missionary work, starting in at Para; but by the time he had become able to speak Portuguese effectively, he met with so much opposition that he withdrew from Para, but not from missionary work in Brazil.

Para and all the Amazon region was then left without any Protestant missionary until the American Civil War broke out, when a settlement was made at Santarem by a party from the Southern United States, among whom were descendants of the Rev. Fountain E. Pitts and two preachers of the Methodist Episcopal Church, South. One of the preachers did not remain long in Brazil, and the other, becoming engrossed in business after a few

years, exercised himself but little for the spiritual welfare of the colonists, and never did anything for the evangelization of the Brazilians. Thus it is seen that when our Methodist people arrived at Para the field was practically as untried as was that of Rio de Janeiro when, in 1835, Rev. Fountain E. Pitts arrived there.

Mr. Taylor remained in Para about two weeks, during which time he made arrangements for opening a self-supporting school of high grade for Brazilian children. It was stipulated that the Bible should be read and prayer offered daily in the school.

At Maranham he secured the influence of a prominent man to open similar schools whenever the teachers should be sent. At Pernambuco he found a mission of the Southern Presbyterian Church, and an independent Evangelical church, the outgrowth of work by Dr. Robert R. Kalley in Rio de Janeiro, a few years after our Methodist Mission was abandoned there; but neither of the missions sustained any school. The way was opened for founding a school there. At Bahia, where the Presbyterians were at work, he did the same, and at Rio de Janeiro, where the Presbyterians were well entrenched. Dr. Kalley's work was strong, and the Methodist Church, South, was making a beginning. Mr. Taylor made partial arrangements for educational work on the same lines as in the other cities. He then returned to the United States to find teachers for all these places.

In the meantime the three at Para had begun work. Mr. Taylor had been able to do no more for them than to pay their passage out and supply them with school furniture. The freights and duties on the furniture amounted to $100. Mr. and Mrs. Nelson's board for the first few weeks was at the rate of $50 a month, and they rented

a hall at $50 a month for school purposes, and for preaching to the few English business men in the city. Yet the income from the school, and the small contributions of the few Englishmen who came to the preaching covered the expenses the first year. Mr. Gregg, after a few months, went to work on his own account, and subsequently returned to the United States. During the year Miss Hattie Curtiss went to assist in the school; but, becoming engaged in marriage to an explorer, she returned to the United States.

Toward the close of 1880 Mr. and Mrs. B. W. Coiner began school at Maranham. Mr. and Mrs. W. T. Robinson and Mr. and Mrs. Charles Shelton at Pernambuco, and Dr. J. J. Woodin and Mrs. Woodin at Bahia. After making a hopeful commencement, Mr. Coiner was prostrated with illness for a time, then rallied, and went on with his work, but got discouraged and returned to the United States. In Pernambuco, Mr. and Mrs. Shelton, disliking the administration of the school, went to work on their own account, but in a few months returned home. The Drs. Woodin also soon returned.

In July, 1881, the school at Para was re-enforced by the arrival of Rev. John N. Nelson, Miss Hattie Batchelder, and Miss Clara Blunt; but John Nelson and Miss Batchelder died of yellow fever the following September. The school at Pernambuco was reenforced in July, 1881, by Dr. Wray Beattie and Mr. and Mrs. George W. Martin. Dr. Beattie's constitution would not stand the climate, and in about six months he was compelled to leave. Mr. and Mrs. Martin became discouraged by temporary ill health, and difficulties in the work, and returned to the United States in June, 1882.

Upon the death of John Nelson, his brother, James

Willett, offered to take his place, and in June, 1882, he and his wife arrived at Para. Five months later his wife succumbed to yellow fever, and he, weary in body and sick at heart, returned to the United States, and with him Miss Blunt, it having become necessary to close the school.

In July, 1882, Mr. and Mrs. F. F. Roose and Mr. George B. Nind entered upon work in the Pernambuco school. Six months had scarcely passed when Mr. Roose left the school and engaged in teaching on his own account. A year or so later he returned to the United States.

In April, 1883, the patronage no longer warranted the continuance of the school, and the furnishings were sold to meet the indebtedness which had accumulated. Mr. and Mrs. Robinson went to the work in Chili, and subsequently to that in the Argentine Republic.

In March, 1883, Mrs. Justus H. Nelson had been compelled, for the sake of her health and that of her children, to return to the United States; so that upon the departure of Mr. and Mrs. Robinson, Mr. Nelson at Para, and Mr. Ninde at Pernambuco were the only ones of the twenty-three persons left to work the fields. It would be to no purpose to consider all the influences that brought the schools at Para and Pernambuco to an end; yet their experiences, though the places are a thousand miles apart, were so similar that what is true of one is true of the other. With the exception of the principal, none of the teachers were connected with the schools long enough to become efficient in the Portuguese language. The loss by death, sickness, or dissatisfaction of the teachers before their work could contribute materially to the reputation, and hence to the

income, of the school, was a great drain on its resources, to say nothing of the want of confidence occasioned in the public mind by so frequent changes. To meet the promises made to the patrons, the places of the American teachers had to be filled by the best native teachers, who would not work for love, as it had been expected the American teachers would do for the first few years. And, moreover, the teaching being done largely by Brazilians, the schools were at once reduced to rivals of the Brazilian schools.

Upon closing the schools there were some pupils who desired to continue their studies as private pupils of Mr. Nelson and Mr. Nind, and the tuition from these, and from some gentlemen who attended evening classes for learning English, was their means of support. Aside from the religious instruction Mr. Nelson had been able to give in the school he had continued preaching in English, and early in 1881 he began preaching in Portuguese. About this time, by a providential coincidence, a colporteur of the American Bible Society began to work in Para. July 1, 1883, Mr. Nelson organized a Methodist Episcopal Church. In Pernambuco Mr. Taylor's principles of self-support had made an impression on Rev. James Fanstone, pastor of the Pernambuco Evangelical Church, who resigned his connection with his society, and entered upon independent work.

Mr. Nind and some other Christian laymen, while they were learning Portuguese, assisted by Mr. Fanstone, held meetings from Sunday to Sunday on board the English and American vessels in the harbor, and then, through the English chaplain, succeeded in establishing a seaman's mission, supported by the English residents and the American Missionary Society, which in August,

1883, supplied a missionary. In his association with Mr. Fanstone and his church, Mr. Nind saw that a Brazilian congregation could be gathered to hear the Gospel wherever there was any one to preach.

A preacher, by teaching in private a few hours a day, could earn enough for a comfortable support without the risk and care of maintaining a school, and be free to preach whenever he would. Mr. Nind, by correspondence, endeavored to induce some Methodist preacher to come to Pernambuco to work on that plan.

Mr. Nelson, however, had not given up hope of putting his school on foot again, and took some steps toward it. Mrs. Nelson and children returned to Para in December, 1883, and soon afterward Mrs. Hannah Phillips, who had had experience in city mission work in Boston, came to be matron. Mr. James Willett Nelson was preparing to return to take his place in the school, but before he came the growth of the little Church, and the promise of such good results from the direct preaching of the Gospel, led Mr. Justus H. Nelson to abandon the school work. Mrs. Phillips' health soon failed, and she returned to Boston.

From July, 1885, to April, 1886, Mr. Nind had charge of the Pernambucan Evangelical Church during the absence of the pastor. Not having succeeded by correspondence in getting Methodist ministers into the field, Mr. Nind came to the United States personally to enlist some. He secured Rev. A. G. Smith, of the New England Southern Conference, and the Transit and Building Fund Society having secured Rev. Marcus E. Carver, of the New Hampshire Conference, Mr. and Mrs. Smith and Mr. Carver sailed for Para in May, 1887, to be with Mr. Nelson while getting a start in the Portuguese

language, previous to going to Santarem and Manaos. Mr. Nind, having married a sister of Mr. Nelson, returned to Pernambuco in 1887.

The first meeting was violently broken up. Thereafter, however, the police generally maintained order. Mr. Smith was compelled to return to New York with his wife. Mr. Nelson went with Mr. Carver to Manaos, and spent about a week there helping to inaugurate work. A Methodist Church was organized, with ten probationers. In April, 1889, Mr. and Mrs. Nind left their work in Pernambuco, and went to take charge of the work in Para upon the departure of Mr. Nelson and family for the United States.

At the session of the Methodist Episcopal Southern Conference in April, 1889, the Brazil District was organized according to the provision of the Discipline (36 of 1888), and Mr. Nelson was appointed Presiding Elder and pastor at Para. Mr. Carver having withdrawn from the work, Mr. Nelson became pastor at Manaos as well as Para, but, as the places were one thousand miles apart, he was not able to give attention to Manaos, and the loyal Methodists there though keeping together were ever looking for a Methodist pastor in their midst who could give them undivided service.

Upon returning to Pernambuco in December, 1889, Mr. Nind had to gather, in the main, a new congregation, for some of the former attendants had moved away and some had joined different evangelical churches. Others had moved to another part of the city and joined other evangelical congregations.

In January, 1892, the Pernambucan Evangelical Church was unexpectedly left without a pastor, and Mr. Nind was asked to give a helping hand, which he did

until the month of September, when the state of his wife's health compelled their speedy return to the United States.

In his returns to the New England Southern Conference in April, 1893, Mr. Nelson reported thirty members in full connection in the Para Church, with twenty-four probationers. The membership of the Church by no means indicates all the work done by Mr. Nelson. An English service was kept up until 1888. Aside from the teaching and translating, which gave Mr. Nelson his support, he maintained a day school a year or two for the children of the Church. By correspondence he kept in touch with persons who have come under the influence of the Gospel at Para, and such are scattered all along the Amazon. Some members of the Para Church live three thousand miles away from it. Two members, removing to Rio de Janeiro for a change of climate, became connected with the Methodist Episcopal Church, and are now traveling preachers in that Church. Mr. Nelson has given to Portuguese Christians some of the best standard Methodist hymns, and has made other valuable contributions to Portuguese evangelical literature.

The *Brazilian Christian Advocate* the first two years was issued weekly, but in 1892 it was published monthly. Though it had many subscribers outside of evangelical churches the income from subscriptions was not enough to meet expenses of publishing. On May 1, 1892, Mr. Nelson published two articles which gave his enemies the opportunity they had long been wanting. On the 11th he was summoned to appear before the Second District Court of Para to answer to an indictment for "outraging the Apostolic Roman Catholic religion."

The case was called on the 14th, and continued, with two hearings a week, until June 30, when Judge Geraldode Souza Paes de Andrade, in an able document favoring religious liberty, gave a decision of acquittal. The State's Attorney who had brought in the case appealed to the Supreme Court, which reversed the decision of the lower court, and on November 14 Mr. Nelson was sentenced to solitary confinement for three months and a half, and on December 5 he was committed to jail.

In May, 1893, Rev. F. R. Spaulding sailed with his wife and three children for Para, and became assistant pastor there.

4. Buenos Ayres and Montevideo.

The work of the Society in South America was begun in the Argentine and neighboring republic of Uruguay, of the former of which Buenos Ayres is the capital. To this city Mr. James Thompson, a Scotchman, was sent in 1818 by the "British and Foreign School Society," to establish a school on the Lancasterian system. He was a licentiate of the Baptist Church in Edinburgh, and a truly godly man. The first Protestant worship in the city of Buenos Ayres was held by him at the home of Mr. Dickson, an English gentleman, on Sunday, November 19, 1820, nine persons being present, all males. None of these were American, but some of them were Wesleyans.

These meetings continued between one and two years, when, Mr. Thompson removing to Chili, they were transferred to the home of Mr. William Tate, a layman who had assisted Mr. Thompson in the meetings, and who assumed thereafter the sole conduct of them, till his own departure for England in 1822. This house

was immediately adjoining the first Methodist Episcopal church subsequently erected in the city. Dr. Lore, in his history of the mission, written in 1852, names Mr. Tate as being still of his congregation, thus closely linking the present Methodist Episcopal Church to the original congregation. On the 23d of March, 1821, the first Sunday-school was opened with seven scholars, four of them boys and three girls.

In October, 1823, Messrs. Brigham and Parvin arrived from the United States. They were Presbyterians, the former being afterward Secretary of the American Bible Society. They re-established preaching at the house of Mr. Tate, who had returned to Buenos Ayres in the February following their arrival. This was in March, 1824, and the service continued for eighteen months, when it was interrupted by Mr. Parvin's departure for the United States, Mr. Brigham having previously gone. Mr. Parvin returned to Buenos Ayres in 1826, having in the meantime married. He resumed preaching, first in Mr. Tate's house and afterward in his own house. He also opened a Sunday-school, in which was a class of Spanish children taught by an American gentleman named Gilbert. This class awakened great interest in the city, and at the first Sunday-school celebration, held July 15, 1827, was addressed in Spanish before receiving their rewards.

The next year Rev. Mr. Torrey, also a Presbyterian, went out to aid Mr. Parvin, and the latter remained but a short time afterward. Mr. Torrey continued in the field for eight years, and finally left in 1836, thus terminating the American Presbyterian effort in Buenos Ayres.

After Mr. Torrey left, Mr. William Junor became Sunday-school superintendent, and he remained a mem-

ber of the Church at Buenos Ayres till his triumphant death, in 1873. Mr. Torrey also left behind him Mr. James Steadman, an active, devoted Christian, who subsequently removed to Croyden, England, and was the first Englishman to send an unsolicited contribution (£200) for the first Biblical Institute in the United States, founded by Dr. Dempster.

Just as Mr. Torrey was closing his labors Mr. Pitts arrived in the field, and from this arrival the missionaries of the Methodist Episcopal Church have been the sole representatives of American Protestantism in this part of South America.

Mr. Pitts found the class yet in existence from whom the first call to the field came to the Board. It consisted of eight or ten members. He at once reorganized it as a society, and, after being duly licensed by the Government to preach, he opened public worship in the dwelling of an American lady, which he maintained during the brief period of his stay.

After an interval of a few months, namely in December, 1836, Rev. John Dempster arrived, and began preaching in the building formerly occupied by Mr. Torrey. There are, however, some important preliminaries to note. The cautious congregation which had maintained worship so long without a minister, received this stranger into their entire confidence only after a committee consisting of Messrs. James Steadman, William Junor, and Richard Morton had examined him, and were able to attest his soundness of doctrine and thoroughness of experience. The committee never forgot what they learned in this remarkable examination.

But there was a still more formidable power to be confronted. The advent of Mr. Dempster was during the full sway of the power of the bloody governor, Don

Juan Manuel de Rosas, whose word was law and whose punishments were seldom less than confiscation and death. Penalty was direct, inevitable, and immediate, and many offenses hardly noticed by our police were accounted capital crimes. Enterprise and reform marked their projectors as certain victims. Mr. Dempster called upon the Dictator with his project for preaching the Gospel, and was cordially welcomed by him, but was very strictly enjoined to confine his labors to the foreign populations. This requisition shaped our work in the valley of the La Plata, till the overthrow of Rosas in 1852, when a more liberal policy was introduced.

Time has justified the wisdom of our earlier steps. Buenos Ayres is the commercial center of 1,250,000 square miles of fertile lands, seamed by over 4,000 miles of converging navigable streams. It is for South America the central point of immigration from Europe. We were early on the ground to hail and help the Protestant English, Scotch, Irish, and American immigrants, who, according to a writer, (Frank Parish, Esq.,) in 1876 numbered forty thousand, to whom our first twenty years' work were thus limited, but not by our choice.

Mr. Dempster had a rich preparation and rare endowments for his great work. With undaunted courage he had, through a host of difficulties, wrought out for himself an intellectual character of the highest order, and he now came to this work warm from a revival that will be forever memorable in Central and Western New York. Mr. Dempster at once commanded attention in his new field. Soon the place of worship would not hold his congregations, and it was found necessary to enlarge it. The next year the Board appropriated ten thousand dollars for the erection of a church, and the superintend-

ent was authorized to buy a lot for the purpose. A subscription of $1,500 by the people of Buenos Ayres had encouraged the Board to make the grant.

This was in 1837, but no purchase was made till 1839, when a lot was obtained in the central part of the city, fifty by one hundred and fifty feet, at a cost of one thousand nine hundred dollars, United States money. A parsonage was erected, and a church of brick, forty by sixty feet, commenced. Neither of these were finished when the Board sounded the retreat, though Mr. Dempster was occupying the parsonage. Long delay in building was occasioned by the high prices caused by the blockade of Buenos Ayres, and the consequent inadequacy of the appropriations to build.

In the autumn of 1838 Mr. Dempster visited Montevideo, where several American families had settled, and he was so favorably impressed by conversations with influential persons, natives and others, that he forwarded an urgent request to the Board that a missionary should be sent to that point in the double capacity of teacher and preacher. For this purpose the Bishop selected Rev. William H. Norris, at the time pastor of Sands-street Church, Brooklyn, New York. His pastorate at Sands-street had just been crowned with a revival of religion of marvelous power and extent, and he went forth to his work with the highest hopes of the Church.

He arrived at Montevideo, October 12, 1839, having made the passage in seventy-seven days, and found a very unexpected state of affairs. Two opposing armies were within a few miles of the city, and five hundred French soldiers manned the garrison. The city was full of refugees from Buenos Ayres, and the crowded state of the city made it impossible to find a home. He was, therefore, compelled to remain domiciled in the brig

"Carroll" for twenty-three days. The first two Sabbaths he preached at the house of Mr. Frazer, a merchant and an Episcopalian from Philadelphia, to congregations of eighty-five or ninety persons. Not finding a hall suitable, he could do but little till he was able to hold service in his own house. This was outside the walls of the city, and inconvenient. It was July, 1841, before he had obtained a central and suitable place for public worship. On Sabbath afternoon he usually hoisted a Bethel flag on some vessel, and held services for seamen. He expressed himself confident of being able to found a successful mission at Montevideo.

By September 9, 1841, he had obtained a decree from the governor authorizing the consuls of England, Sweden, and the United States, "to erect a temple which may serve for the exercise of the worship of their countrymen, as also for the establishment of a public school for the children of the same nations." A lot had been purchased, and other preparations made for building, to which the people of Montevideo subscribed liberally.

In 1838 Hiram A. Wilson, a graduate of the Wesleyan University, was sent out to Buenos Ayres as a teacher, and the superintendent contemplated the establishment of a school of very high grade—collegiate, perhaps, in rank. The school was opened, and in December, 1840, the corps of teachers was increased by the arrival of Rev. Orrin A. Howard and wife, who accompanied Mr. Dempster on his return from a brief visit to his home. This visit to the United States was utilized by taking collections for the church and parsonage at Buenos Ayres, and by purchasing and shipping from New York the necessary materials. The school contained children from American, English, and German families, and also two Indian boys from the island of Java. One of the

latter was twenty-one years old, yet both began with the alphabet.

Notwithstanding so goodly a force for the educational work, so important in this field, the Society was not able to make the necessary additional appropriations, and the visions of Mr. Dempster were never realized.

One seemingly providential incident on the return voyage of Mr. Dempster and family is worth recording. The brig had been chased a whole day by a suspicious craft, and in the early evening by moonlight the mysterious sail came alongside within pistol shot. After a moment, instead of boarding, she tacked ship and quickly sailed away, leaving untouched the mission family and property. Who can say that the God of Daniel did not deliver them?

Mr. Norris opened his school at Montevideo with great promise, but, finding his double duties very arduous, he began to cry out for a teacher; but none was sent, for the Board soon recalled all its workers, with a view of abandoning the mission.

The action by which the recall of the missionaries was consummated was taken by the Board at the meeting held October 20, 1841, and no reasons were assigned in the carefully-drawn preamble and resolutions but the debt of the Society, which was already $5,000, with no prospect of liquidating it at an early day. The annual reports indulged another tone, and said that "our labors in South America have been less productive of visible good than we had hoped. Hence the Board had not felt authorized to appropriate any further sums toward the buildings contemplated and in progress until peace is established, and future advices from our missionaries will justify it." We conclude that the state of the treasury, heavily in debt; the state of the work, its success

not demonstrated; and the state of the country, one of almost constant civil war and revolution, all entered into the decision that led to the retreat.

A single letter of Mr. Dempster's will show how the prosperity of our mission must have been retarded, bound up as it necessarily was with the civil affairs of the country. This letter is dated November 28, 1840, and was written at the moment of his return from his visit to the United States. It says:—

"I have this hour stepped on the shore at Buenos Ayres, and find that up to the first instant the port continued shut. For almost three years its broad waters lay unmoved by commerce, as if slumbering on the bosom of some inland desert. Twenty-eight days since the treaty was concluded, and we saw the blockading squadron spreading its sails for the shores of Europe. The business state of the city presents a perfect contrast to that in which, eight months ago, we left it. Then the gloom which mantled it had been deepening for two years. Activity and hope had deserted it. The forms that moved along the streets had something depicted on their faces which language was not made to portray. Every tongue had become weary of foretelling commercial activity, as all the calculations of the most far-seeing minds had been baffled by a mysterious hand which had scarcely ever before touched the affairs of a nation. But now, with the mercantile community all is bustle, every eye is ardent, every footstep quick. All carts attainable are rolling down produce to the beach, and all boats in the harbor are spreading their canvas to waft it to the ships. The one hundred and fifty vessels now in port cannot receive half the mass for exportation which has been so long accumulating. Laborers are exceedingly scarce; twenty of them are on

the field of battle where one remains in his former employment. Indeed, the whole province is summoned to arms, as nearly all the other provinces have dissolved their connections with this, and are in hostile array against it. Just prior to the removal of the blockade, at the approach of the insurgents, scenes of cruelty, violence, and bloodshed of the blackest character opened on this city and province. The property of those who were supposed to favor the outside party was confiscated, and many of their lives sacrificed. Not only did the assassin burst on the unsuspecting at midnight hour, but in open day houses were forcibly entered, furniture dashed to pieces, and the inmates left corpses in their desolate dwellings. Ladies were assaulted in the streets, their garments cut into strings and torn from their bodies, their hair slashed from their heads, and their backs made sore with the lash. Strangling, throat-cutting, stabbing and shooting, have all been means employed to swell the number of victims and deepen the scene of horror.

"To escape the agents of these horrific deeds, several of the suspected leaped into the river, and at the most imminent hazard swam to a vessel in which they might leave the province. Ladies clothed themselves in the uniform of our midshipmen, and in that disguise made their way to a man-of-war.

"During this reign of terror a sepulchral gloom veiled the city; no one of the opposing party knew the hour when his blood should swell the tide which was flowing so copiously around him. It is stated that horsemen have been seen conveying several human heads attached to their saddles; one was fastened to the monument in the center of the public square. But any attempt to particularize must produce heart-sickness. The scene

must remain undescribed, and as it is now closed we cannot but fervently pray that it may open no more."

After all, the mission had met with reasonable success. Mr. Dempster, but five years in the mission, had collected a large congregation and formed a Church. He had organized a Sunday-school and a day-school. He had built a parsonage, and nearly completed a church. The mission was every-where commanding respect. The seed sown was being carried by the Spirit to distant parts of the land; but the necessities of the treasury were imperious, and the mission was accordingly abandoned.

It would almost seem as if this action must have been somewhat hasty, for it was less than a year previous that, in view of Mr. Dempster's purpose to return to the United States, Mr. Kidder had been appointed by the Bishop to Buenos Ayres, on recommendation of the Board. We have already seen why he never entered this field, but the appointment shows that there was then no purpose of retiring from Buenos Ayres. We thus close the first epoch of our South American mission history. The second extends from the re-opening of the mission till the beginning of work in the Spanish language. The third will complete the history till the present time.

5. The Mission Resumed.

AT BUENOS AYRES.

This abandonment of the work was a surprise and grief to the entire mission. At Montevideo the congregation at once petitioned Bishop Hedding to resume the mission there, with Mr. Norris as missionary, pledging themselves to meet its expenses for one or two years. Mr. Norris was to continue his school, the income

from which, it was calculated, would meet half the expense, the residue being guaranteed by the foreign residents.

The petition was in most persuasive terms, and the first signature upon it was that of John Tarros, Swedish and Norwegian Consul-General. It declares that before Mr. Norris came to Montevideo there was no public worship they could attend; no means of educating their children in the religion of their fathers; and that they were all living a life of darkness and ignorance. "The removal of Mr. Norris," they say, "at this moment would place us all in a worse situation than we were in before, because in our ignorance we were happier, or at least did not feel our unhappiness until our eyes were opened and we received light. Falling back into darkness would be as dangerous as relapse in a fever."

At the same time the foreign residents of Buenos Ayres formed a society under the title of "The Society for the Promotion of Christian Worship." This society memorialized the Board, asking that Mr. Norris be sent to them as missionary, and that they should have permission to occupy the church and parsonage belonging to the Society. Accompanying the petition was a subscription of $1,000 for Mr. Norris' support, pledged for two years, or $700 a year for any other missionary. Secretary Brigham, of the American Bible Society, was deputed to present the petition, and he urged the Board to grant the request. He was permitted to indicate the probability that the society could support its pastor in perpetuity. In the meantime Mr. Norris had arrived in the United States, (May, 1842,) and the Bishops, after due deliberation, appointed him to Buenos Ayres. This preference for Mr. Norris on the part of the people of Buenos Ayres arose from acquaintance with him, formed

First Methodist Episcopal Church, Buenos Ayres.

by many of them while refugees at Montevideo from Buenos Ayres during the time of the blockade.

Mr. Norris was ordered to dispose of all the Society's property at Montevideo and adjust matters with the subscribers. He arrived at Montevideo in December, 1842, and after a day with friends and in looking after the property, and preaching on Sabbath at Mrs. Jenkins' school-room, he proceeded to Buenos Ayres, where he arrived on the eve of Christmas day. He found the State in a very unsettled condition, but he was received with open arms. A boat with friends met him at the ship seven miles distant and escorted him to pleasant lodgings. The church was not yet quite finished, and worship could not be resumed for a few weeks.

On January 3, 1843, the church was opened with appropriate dedicatory services, Mr. Norris alone officiating. His text was Isa. lxvi, 3–7: "He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not. Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed. A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompense to his enemies. Before she travailed, she brought forth; before her pain came, she was delivered of a man-child."

It was an impressive occasion. The edifice was very neat, built of brick, with slate roof and stuccoed front; the gallery slips and pulpit were grained in oak; the altar was carpeted, and the Bible, a present from James Edney, Esq., of New York, was truly elegant. The congregation exceeded all expectations as to size. It was made up from at least eight denominations of Christians. The Sunday-school was reorganized, with the missionary acting as superintendent, secretary, and librarian. There were nine teachers, five of them Methodists, and fifty scholars, of four different nationalities. During all the time the mission was suspended the class-meeting and a regular weekly prayer-meeting had been maintained. Mr. Norris found eleven members in the Church.

An interesting career of progress for Buenos Ayres Methodism now began. In the year 1843 the class raised seventy dollars for missions; one gentleman of Montevideo gave an additional fifty dollars; and the congregation contributed for repairs, salary, and other items between seventeen and eighteen hundred dollars. There were eight subscribers in the mission to the "Christian Advocate and Journal." A vast field of interesting labor opened to Mr. Norris through letters from parents and others in respect to friends in the country, whose anxiety, Mr. Norris declares, would have been increased had the temptations to which young men were exposed in that land been fully known. He began to call for religious literature for circulation among the people, and he urgently petitioned the Board for a teacher, which the Board steadily declined to grant. He reported thirty professing Christians attached to his congregation, and the class increased slowly by conversions and by immigration, chiefly from England. The Sabbath-school prospered. A temperance society

was formed, and did good work in stemming the torrent of intemperance that was flowing over the land. Two weekly prayer-meetings were also sustained with unabated interest.

During the greater part of Mr. Norris' term of service a bloody civil war raged in the country. The year 1846 was especially one of great trial: the English and French had blockaded the port; the English-speaking people had mostly left the city; the congregations had been reduced; and the work of the missionary sadly interrupted. "The Society for Promoting Christian Worship in Buenos Ayres" had not been able to raise money to meet its pledges to the Missionary Society, and had petitioned for relief. O. J. Hays, Esq., of Newark, New Jersey, promptly paid the arrearage for 1846, and an irreligious man, who had been residing near Buenos Ayres, hearing of the embarrassments of the mission, came to the treasurer and tendered a hundred dollars for the same purpose. The number of members is reported as reduced to fourteen. The Sunday-school had one superintendent, eleven teachers, sixty-five scholars, and a library of three hundred and fifty volumes. June 11, 1846, Mr. Norris writes: "Our congregation continues *comparatively* large; I mean large compared with other Protestant congregations. The Sunday-school is full of encouragement—never larger. The prayer and class meetings are all well attended. That held at my house on Sabbath afternoons is full to overflowing. The state of the Church is interesting and prosperous." The report of the superintendent dated December 31, 1846, gives twenty-six members of the Church, including some who had removed to Montevideo, where a class and weekly prayer-meeting had been established, which were frequently visited by

Mr. Norris, ninety-six scholars in Sunday-school, in charge of one superintendent and twelve teachers, and four hundred and twenty volumes in the library.

Early in the year 1840, under the exceedingly pressing circumstances, Mr. Norris had signified a desire to return to the United States, and the "Society for the Promotion of Christian Worship," after declaring the highest appreciation of his services, expressed a desire for the immediate appointment of a successor, and renewed their pledge for his support. This matter came before the Board in March, 1840, and the Bishop in charge was recommended to appoint a man as soon as a suitable one could be found. It was a great satisfaction to the Church when it became known that the Bishop had appointed to this exceedingly difficult task Rev. Dallas D. Lore, of the Philadelphia Conference, at the time secretary of the Pennsylvania Bible Society.

A combination of circumstances delayed Mr. Lore's departure until the 20th of September, 1847, when he embarked in the "Mason Barney" from New York, and arrived in Buenos Ayres in eighty-seven days. In October Mr. Norris and his family reached the United States, having left Buenos Ayres on the first of August. For more than four months the flock had been without a shepherd, and they hailed with delight the coming of Mr. Lore. During this interval, with the exception of a few weeks while the church was being repaired, a sermon had been read each Sabbath. All was in good condition.

The superintendent's annual report of February, 1848, shows all repairs paid for, the two prayer-meetings well sustained, the class-meeting not omitted, and the Sunday-school flourishing, having one superintendent, twelve teachers, one hundred and seven children, and two libra-

ries of six hundred and fifty volumes. Mrs. Lore had formed a Bible-class of young ladies; one of young men was taught by Mr. Fay. The Church record contained the names of seventeen members and four probationers. In February, 1849, he sums up the results of the year as follows: "Increase in the membership, seven; of officers and teachers of the Sunday-school, three; of scholars, sixty-eight. Missionary collection in the congregation, $70. Missionary collection in the Sunday-school, $25. Bible Society, $60. For Sunday-school purposes, $75. Expenses of the station during the year, about $1,200. Total, $1,430."

In July following (1849) rare tidings came from the mission. At one of the Sabbath afternoon prayer-meetings a young man tremblingly arose, confessed his sins, and begged the prayers of the people. Mr. Lore says:

"You can scarcely imagine the effect on our praying circle, gathered in the dining-room of the parsonage. We had many times enjoyed refreshing seasons, but this was like the gushing forth of the waters from the smitten rock to the thirsting Israelites in the wilderness." This barren field had discouraged the Church, because there were "no conversions." Now the objection was to vanish before the manifested grace of the Lord Jesus Christ. At a love-feast held on the 30th of March, at which Rev. J. L. Lenhart, of New Jersey Conference, chaplain of the United States Navy at this port, presided, twelve persons were received on probation, six young men, three married men, and three women, all promising young converts. Six more were shortly afterward received, and several more were seriously considering their spiritual condition. The increase in numbers made it necessary to form a second class, which the missionary led himself, in his own study. Mr. Lore now began to

extend his labors to the American, English, Scotch, and German families in the surrounding country, operating upon the circuit plan. The Board appropriated money to extend these circuits, as Mr. Lore desired, but the Government refused to consent to the movement.

The Annual Report, received early in 1850, credits the mission at the close of the year (1849) with thirty-five members and sixteen probationers, being an increase of twenty. Two hundred Sunday-school scholars were registered, and of officers and teachers, seventeen. An infant class had been formed during the year of about thirty in number. At the close of 1850 the numbers were somewhat reduced. Three members had been permitted to withdraw because of neglect of class, one withdrew, having become a Mormon, and one had died. Seven of the probationers had been received into full membership; three were not present at the love-feast to be received; one had removed; and one was deemed ineligible. One had been received by letter, and seven on probation. Two of these probationers had been received into full membership, and five still remained on trial. There were, consequently, at the time of this report, forty members and eight probationers. We are thus minute for the purpose of showing the fidelity with which the Discipline was administered in the mission. The Sunday-school statistics were as follows: Twenty-five officers and teachers, two hundred and twenty-nine scholars, six hundred and fifty volumes in the two libraries. The financial success of the year was complete.

The same even tenor of advancement continued from year to year during Mr. Lore's administration. There was constant reference to extending this work. The General Committee, which met in November, 1852, put $2,000 at the disposal of the Board and Bishops for re-

establishing the mission at Montevideo, and $1,000 more, contingent for interior work.

But the time came to terminate this superintendency and Rev. Goldsmith D. Carrow, of the Philadelphia Conference, was appointed to succeed Mr. Lore. He sailed from New York in June, 1854, and reached Buenos Ayres on the 15th of the following August, where he was gladly received by Mr. Lore and the entire mission. Mr. Lore bade a formal adieu to the Church and congregation. His last sermon to them was from 1 Thess. ii, 19, 20, "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." At evening, after a sermon by the newly arrived superintendent, a love-feast was held, the membership generally being present. At the close of the speaking, on Mr. Lore's invitation, twenty-four persons arose and pledged themselves to God. Of those who thus united fifteen were from the Sunday-school. A deep religious feeling pervaded the congregation, and to Mr. Lore the parting was an agony. He left sixty members and twenty-four probationers, all but six or eight of whom were brought into the fold during his pastorate.

Mr. Carrow entered upon his work with great enthusiasm. He opened a day-school, of which Mrs. Carrow was the chief support, and he begged the approval of the Board and assistance in his great work. All restraints upon religion having been removed by the latest revolution, which closed in 1855, he gave particular emphasis to the often repeated suggestions of his predecessor that the work should be extended into the surrounding country; he also pleaded the duty of the Church to re-enter Montevideo. Under the new phase of political

affairs, the whole mission put on a most inviting aspect. Bishop Ames accordingly appointed Rev. Thomas Carter to aid Mr. Carrow, by relieving him in the school till the expected teacher should arrive in the spring, and then to devote himself to circuit work about Buenos Ayres. Mr. Carter came as far as New York on his way to the field, but on a fuller conference with the missionary authorities it was agreed that he should be released. Rev. William Armstrong, of East Genesee Conference, in December, 1856, was also appointed to this work, and he was directed to sail immediately after the session of the Baltimore Conference, when he was to be ordained. But he did not enter the field.

The "expected teacher" proved to be Rev. Henry R. Nicholson, who had been employed in the Wesleyan work in Spain. He entered upon his school with much hope. The Annual Report of 1856 speaks of the institution of a large mission-school as the great event of the year. Not far from one hundred pupils were in the school, and Mr. Nicholson had one male and two female assistants.

The Board had also authorized the re-establishment of the work in Montevideo, with special reference to the *native* population; for with the inauguration of religious liberty arose an irrepressible desire to preach the Gospel to the Spanish people. Efforts in this direction were for the present unavailing, and even the re-entering of Montevideo was deferred. In 1857 the school was ordered to be discontinued, or in some way to be carried on as a personal enterprise, having the countenance and moral support of the mission, but not dependent on it for means. These steps were ordered, chiefly, because of the embarrassments of the treasury at home, following the depression of business again at this period every-

where throughout the United States. At about the same time, Mrs. Carrow's health having failed, it was necessary to relieve Mr. Carrow, and he left the mission. During his administration the society which had been formed merely to look after the secular affairs of the mission undertook to control important interests of the Church not at all within its province. This led to lamentable distractions and divisions, so that the mission was reduced in numbers and strength. Calamities multiplied at home and abroad, and Mr. Carrow left the mission with a membership of thirty-nine, and without a school, and the authorities at home were completely disheartened.

6. Superintendency of Dr. Goodfellow.

Rev. William Goodfellow succeeded Mr. Carrow, receiving his appointment to the superintendency in February, 1856, but was detained in New York until October 26, not reaching the river Platte till December 27. The wife of Mr. Goodfellow is the daughter of Dr. Dempster, and proved, during the long superintendency of her husband, a genuine missionary. The Corresponding Secretary of the Missionary Society, in giving his last instructions to him, said that the Society were sadly discouraged over their only Spanish work, and if prospects did not brighten they must proceed to close it up, selling out the property and abandoning the field. There were very many persons in South America hostile to our work, both among Protestants and Romanists, who would have been glad to see the mission discontinued; the former were rivals, the latter antagonists.

As a first step the superintendent, under instructions, placed the organization of the Church outside of and above the local "society," which had so long controlled

it. This was done at a risk of losing most of the financial support of the society. The effect was wholesome, and the administration of Mr. Goodfellow continued nearly thirteen years, terminating August 9, 1869. The period of its continuance was one of great commotions. Twice the city was besieged, once visited by yellow fever, twice decimated by cholera, and once shaken fearfully by a foreign war. Progress was never rapid, but rarely did a month pass without conversions and accessions. Only a few years passed before prosperity once more beamed upon the mission.

The week of prayer was observed at Buenos Ayres, January 5–12, 1860, and there were two conversions. One of them was that of John F. Thomson, of whom more hereafter. The young men of the mission, during the year 1860 and for some years after, went out on Sabbath afternoons two by two, holding cottage prayer-meetings, with Bible readings and exposition. Besides the culture received by the workers themselves this resulted in many conversions. The next year we find these zealous men continuing this good work. They visited the houses of such as did not or could not attend public service, reading and expounding the word, and exhorting and praying. Accessions were thus made to the congregation, and conversions were frequent. John F. Thomson, Charles T. Brill, W. D. Junor, W. F. Froggatt, Carl Schauffler, William Junor, and others composed this active band. Sunday services were also established by them at the British Hospital, by the courtesy of the officers and physician of the institution.

During the year 1863 William Junor gave up his business and began to give his whole time to the sale of Bibles. He was a class-leader, steward, and Sunday-school teacher, and was one of the most useful of men.

From this time until his death, in 1873, he remained in the Bible work, persistent as an apostle. From among these zealous and enterprising young men proceeded the first native laborers in the mission, some of whom have become eminent servants of God. After John F. Thomson, who became the apostle to the Spanish people in the Argentine Republic, there came into our Church Robert H. Morton, who afterward entered the English Wesleyan body, and did a good work in Portugal; Charles Reverong de St. Cyr, the Sunday-school evangelist of Sweden; Andrew M. Milne, who, converted in his youth in Scotland, after being with us a while began a very successful Bible work; Ernst W. Wesley, who came to the United States and entered the ministry in New Jersey; Matthias Mathieson, now missionary in New Mexico; George Schmidt, the indomitable traveler and Bible distributer; Charles T. Brill, who finished a noble life while yet young; William Tallon, a faithful local preacher; and Mrs. E. M. Bolton, converted in 1858, and removed to London in 1863, who became there a Bible worker among the poor. Her work as city missionary was made a blessing to thousands. There are others, worthy of all honor, who were associates and fellow-laborers of these.

In the year 1860 Superintendent Goodfellow visited Montevideo, and found there several members of our Church; one from New York, where he had been a local preacher; one, also, who had been a class-leader in New York. Mr. Goodfellow organized a class and established a weekly prayer-meeting, and strongly urged the Board to re-open the work in that city. The official Board of the mission on August 17, 1860, passed a series of resolutions declaring that there were abundant indications that a mission ought to be opened to the *native*

population, and that for this purpose they turned first to the Missionary Society of the Methodist Episcopal Church. They further resolved that, in view of the request of many of the citizens of Montevideo for such a mission, no delay should be made in sending a missionary to that place. These resolutions were promptly forwarded to the Board at New York, the superintendent saying, "We must extend; we must follow our scattering people; we must before one year have a Spanish service in *this* city."

On April 27, 1861, Mr. Andrew Wells, of Montevideo, called and presented Mr. Goodfellow a national bond for $500, gold, drawing six per cent. interest, for the purpose of opening a mission in his city. It was to be the first money toward a church, and Mr. Goodfellow writes Dr. Durbin: "Shall I return such donations to their donors? Shall I say, We do not intend to enlarge, keep your money?" This bond was, in 1868, stolen from Mr. Goodfellow, and the thief, to escape detection, threw it down a deep well. A policeman with two soldiers made him bring it up, and it was the first money appropriated toward the present property in Montevideo.

The people of the mission were in earnest sympathy with all the interests of the country, and with every charitable movement. When the earthquake occurred at Mendoza, March, 1861, killing thirteen thousand persons, and wounding and impoverishing many, Señor Don Domingo F. Sarmiento, afterward Minister to the United States, and then President of the Argentine Republic, addressed our people on Sunday evening, April 13, and a collection was taken of $106 20, gold. The people had previously contributed in various relations $413 80, gold.

The South American Missionary Society had fixed

its chief station on the Falkland Islands; they owned a brig, the "Allan Gardiner," commanded by Captain Robert S. Fell, a preacher among the Baptists. On Sunday, November 6, 1859, the captain and seven English and Norwegians were on shore on Button Island holding a service in their wigwam, built for the purpose, when the natives came upon them, killing all but one, who had been left in charge of the brig, and who was a witness of the massacre, and escaped among the tree-tops.

The widow of Captain Fell and the widow of Mr. Phillips, the catechist, visited Buenos Ayres on their way home, and our people, who had contributed largely for that mission, renewed their gifts to these two families. A concert was given in our church, by forty-five of the best musicians in the city, aided by sixteen instruments, and the proceeds were divided equally between Mrs. Fell and Mrs. Phillips, amounting together to nearly $500 in gold.

The last contribution reported to the home treasury for missions was in 1864, and amounted to $96 96, gold. About this time the desire for enlargement of our work and the demands made on the people for actual mission work in their own land diverted from its former channels the money given for missions. The people helped the South American Missionary Society as if it was of their own Church. Its missionaries, ministers, and collectors were quite at home in our pulpits and among our people. No year passed without some pressing general subscriptions for important mission work south of the equator. After the Lord called the first student to prepare for the ministry, the people gave toward the special object of the education of young men for the ministry upward of $1,000, gold. The mission possessed a generous and aggressive spirit.

A view of the mission at this time appears in a letter of the superintendent to the Corresponding Secretary, dated April 27, 1861, in which he says: "Never before had we so many persons attending all our services as now. Yesterday was an ordinary day; English, Scotch, and Germans had their several services, yet our house was full; instead of preaching in the evening we had a prayer-meeting, which was a preknown arrangement, and the house was filled again. On Wednesday nights about sixty attend the prayer-meeting, and the two classes are well attended. At the recent communion seventy-one persons participated. For our love-feasts we give tickets, and only admit persons with them or with notes of admission. Every desirable seat in the church is now taken. The aggregate of pew-rents for this year is nearly $1,500, silver. If we had more seats of a desirable character we could rent them. Persons have spontaneously come to me and given for a permanent fund to extend Methodism about $1,300, silver. $800 of this sum is loaned, and $500 is in government bonds bearing six per cent. interest. These things are the result of the confidence inspired by Methodism as a system. They were as unsought as they are unexaggerated. They tell their own story."

The spiritual *status* of the mission is fully set forth in the following report, dated January 20, 1863: "Officers and teachers in Sunday-school, 22; pupils, 178; conversions, 4; increase of scholars during the year, 20. We teach carefully our Catechisms, Numbers I, II, and III. We have half an hour's singing every Sunday, and repeat together the Apostles' Creed and the Lord's Prayer. Prayer-meeting Wednesday night, and for half an hour after service Sunday night. At the former we have usually about fifty, and at the latter about eighty persons.

"At watch-night we had preaching and prayers, and, later, the Lord's Supper. At the stroke of twelve there were fifteen kneeling at the table, when all the house knelt with them in a consecratory prayer. Afterward several arose for prayers. The week of prayer was observed, with two meetings for worship, at 6:30 A. M. and at 8 P. M. There were five conversions and six accessions by probation. At communion the following Sunday there were seventy-three present, the largest number ever known in that house. Among others at love-feast was Señor Don Antonio Ferrer y Fernandez, an exile from Spain for the Gospel's sake. He brought a Church letter from his pastor (a Scotch missionary) at Gibraltar." The year closed with all debts paid; eighty members and nineteen probationers; total, ninety-nine.

On the 15th of January, 1863, a school was commenced for the benefit of poor children, most of whom went to no school, and the rest depended on uncertain charity for a little ill-given education. It was opened in the parsonage dining-room, and a young lady, Miss Lucy White, was employed to teach gratuitously such as would attend. A few gentlemen gave their names to pay two dollars a month to provide a salary. During January there were eighteen scholars. The necessity of a Church-school had been long felt. The three other Protestant Churches, all State institutions, had schools, and by means of these they drew away not only our poor, but others. By this means they depleted the Sunday-school constantly. To seek out, feed, clothe, and elevate outcasts, and then, as they must be educated, to have them driven to leave us, was not agreeable or to our advantage, for many of them were soon in a way of independent living, and ready to help others.

The school paid its own way—paid for seating the

school-room, bought its own maps and fixtures of all kinds, and numbered at the close of the year one hundred and three scholars. It now abandoned the name of free school, and, out of respect for the schools taught by our members all over the city, it refused to receive pupils from them unless regularly dismissed for the purpose. Prayers and reading of the Scriptures, study of the Catechisms Numbers I, II, and III, the recital of the Lord's Prayer and the Creed, and the singing of Sunday-school hymns were a part of the daily exercises. The school became a power.

In January, 1864, a Mr. Shaffter came from Esperanza, over one hundred leagues in the interior, asking the superintendent to come and preach the Gospel to his neighbors. Esperanza was a settlement of three hundred and thirty families, of whom nearly half were Protestant Swiss. They were Lutherans, but desired a more vital Christianity. Mr. Goodfellow undertook to supply them; aided them in building a church and parsonage and in conducting a school. For six years we had a missionary at this point. The people worked for the church edifice as Nehemiah's countrymen worked for the second temple. A very convenient and ample building, forty-four feet by twenty, was erected, having church, parsonage, and school-house accommodations under the same roof. It was dedicated November 27, 1865, and was of great advantage to the people. It cost $2,455 78 in gold, of which the Missionary Society paid $666 10. After the close of Mr. Goodfellow's administration it was deemed best to dispose of this property, especially as the people seemed little inclined to continue to contribute of their money for the expenses of the charge.

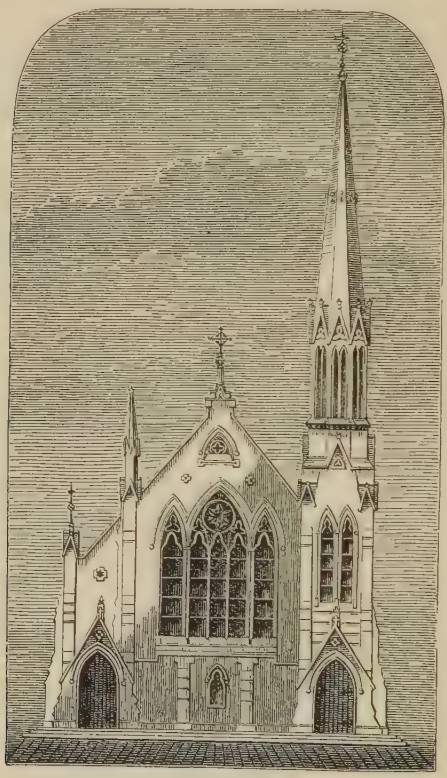
The year 1864 witnessed many important steps in the

progress of the mission. The Missionary Society had previously appropriated $12,500 currency toward a new church in Buenos Ayres, a sum far too small to admit of any movement toward building. This year the Board appropriated $16,000 in gold, but even this was not enough, and delay ensued, until the Missionary Society in 1865 appropriated $30,000 in gold, which amount was requisite to purchase a suitable lot.

For several years a committee of advice on real estate interests for the city of Buenos Ayres had existed in this Church, consisting of Edward Zimmerman, Thomas Armstrong, James Semple, S. B. Hale, and H. W. Nicholson. There was a most desirable lot held by heirs and involved in litigation which they desired to obtain, and for which they had been waiting. This appropriation of $30,000, renewed for a year or two, was about to lapse on January 1, 1868, when Secretary Harris drew it and forwarded it in the form of a draft, and the superintendent, Mr. Goodfellow, placed it in the bank, awaiting the decision of the court in respect to the desired property. The lots were the finest for the purpose in the city, and were eventually bought on the earliest day the law allowed, costing $30,699 28, gold. Public estimate put them at not less than $40,000. As the committee were not ready for over a year to begin to build, the rent of houses produced an income of $198 per month, gold.

The church, a beautiful edifice, was erected, and the audience-room was dedicated on Thursday, May 9, 1871, addresses being made by Mr. White, Señor Estol, and Superintendent Jackson. Our mission was not without foes, who were wily and indefatigable. When this project for building was ready to proceed a cry was raised that we were a transient society, in a few years we would no more be seen, and the money given would be lost to the

donors and to the country. Many were disaffected, and some promised great things, if it were not for our ephem-



METHODIST EPISCOPAL CHURCH, BUENOS AYRES.

eral character. Hearing of this, the Board, in 1867, sent permission to guarantee the return to donors or their heirs all their benefactions for building in case that mission field should be abandoned by us, and these enemies suffered a defeat as total as it was unexpected.

February, 1864, brought to the mission the news of

the death of Rev. John Dempster, D.D., the first missionary to South America. He died November 23, 1863, and the whole community was moved by the intelligence. Some of his old friends put on badges of mourning, as if he had been their nearest relative, a Sabbath was set apart for a service commemorative of his virtues and labors as the apostle of Methodism in South America.

Two or three young men in the employ of the South American Missionary Society during this year left that society, and were received as workers among us. They were employed chiefly in the country region around the city of Buenos Ayres. Two of them, being Germans, served among the Germans in the interior, one at Esperanza and one at Villa de Urquiza. Before the work had taken permanent form in the country districts a panic revolutionized the business of the sheep farmers, scattering or disabling our friends, and changing very materially the plans of the superintendent. Among the many workers thus employed from other communions none were found who could readily adopt Methodist modes or be developed into valuable workers. Indeed, after a few years' experience it was thought best to discontinue all these workers and surrender their outposts. The committee decided that it would not in future appropriate money to support missions among immigrants in a foreign land, but that all appropriations to missions in foreign countries must be for work among the natives of those countries.

Rev. Thomas Carter, of the New York Conference, having been re-appointed to this mission, arrived with his family, February 14, 1864. Mr. Carter aided in the work in the city of Buenos Ayres, and visited important places in the country, until events called him to the city of Rosario. This was a city of about thirty thousand

inhabitants, in the province of Santa Fé. Our call to it was providential. There were several families of Protestants there, who had bought and inclosed ground for a cemetery, and invited Mr. Goodfellow to dedicate it. At the conclusion of the ceremony a German offered land for a church, and made a contract to convey it, but subsequently refused to abide by his agreement. Mr. Thomas Armstrong, of Buenos Ayres, then came forward, and gave a lot worth at that time about $1,200, gold.

Mr. Armstrong was our warm and serviceable friend. No enterprise of ours, great or small, ever passed unhelped by him. A Church of England man from his youth, he was, nevertheless, a frequent and welcome worshiper with the mission. Neither should Samuel F. Lafone ever be forgotten in the history of our work on the River Plate; our ministers were to him as his sons, and our members as his brothers. He was of the same Church as Mr. Armstrong, and his benefactions were munificent, and generally given with a whispered "Tell no man." He died of overtasking himself by care of the sick poor during the prevalence of the yellow fever.

In the meantime Mr. Carter commenced services in his own hired house, where the congregation gradually increased, until the erection of a church building was absolutely required. Without asking any help from the Society at home he then went with a subscription paper among the English-speaking inhabitants of Rosario and the principal Spanish citizens, and raised about $1,800 in gold toward this object. After the building was commenced he made a visit to Buenos Ayres, where he raised $1,200 more. Thus by the generous aid of friends in Rosario and Buenos Ayres the church edifice was built without drawing upon the missionary treasury. English, Romanists, Lutheran, Scotch Kirk, and Church-

men aided, and the church was dedicated, free of debt, November 13, 1865. It was thirty by fifty-five feet, having two rooms, to accommodate Church and school. The Church apartment is forty by thirty feet, the other thirty by fifteen, and there is ample room for a parsonage, as the lot is seventy feet by a hundred and seventy. The cost, besides the lot, was $3,000, gold. Mr. Carter had a congregation of forty or fifty, which subsequently rose to between sixty and seventy, also a Sunday-school, Bible-class, and prayer-meeting. A Spanish service was also occasionally held in the new church on the afternoon of Sunday, at three o'clock.

This service was well attended on the first Sabbath, as the people were drawn to hear from curiosity. It was maintained for some time, then discontinued, and then commenced again, but finally discontinued on account of the removal from the city of the only man who could be obtained to lead the singing in that language.

A very important part of our work in Rosario was the establishment of a day-school. On the first Monday of January, 1865, Dr. Carter started a school in his own house, consisting at first of six children. It was intended to educate the children of English residents, but the accessions came so rapidly from the native Spanish people that ere long it was composed principally of the latter. At the time the church was finished it was removed from his house to the main room in the church building, where it gradually increased until it reached the number of fifty-eight, consisting almost wholly of boys and young men from the Spanish-speaking native population. Very many of these boys and young men were from families of the first respectability in the city, who paid for their tuition, thus giving means to provide teachers as assistants, and to defray other ex-

penses, without calling on the Missionary Society for aid. Notwithstanding the character of the pupils the school was conducted strictly on Protestant principles. Every morning it was opened with prayer and reading the Scriptures. At the opening of the afternoon session every Monday, Wednesday, and Friday Dr. Carter gave a practical lecture, in the Spanish language, on personal religion, the errors of Romanism, the leading events of the Bible, faith in Christ, etc., in this way accomplishing during the week the work which a Sunday-school is intended to do. On the alternate afternoon sessions the school was opened by reading the Scriptures.

Thus many of the young men now residing in Rosario were educated in our mission school, and they and their families and friends were prepared to look with favor on us and on our religion. This work of education was maintained regularly for five successive years, and until within a few weeks of Dr. Carter's departure from the country.

A girls' school was also opened in another part of the city, and a teacher employed; this was kept up until the removal of the teacher. The difficulty of obtaining another instructor prevented its continuance.

The character of our English-speaking congregation in Rosario was such that for two years before Dr. Carter resigned its charge the average quarterly plate collections amounted to $25 in gold, or $100 a year; and during all the time of his stay in Rosario, except the first year, $500 in gold, per annum, were raised in the country toward his support.

Besides thus laboring in the church and school Dr. Carter established an English monthly magazine, entitled the "South American Monthly," which, for a year and seven months before he left the country, regularly appeared. It circulated in the cities of Montevideo,

Buenos Ayres, Cordova, Asuncion, Rosario, and in Paraguay, and almost at every station along the line of the Grand Central Argentine Railway. It was started and maintained without aid from the Missionary Society. Almost without an exception, at every monthly appearance of this magazine it was greeted with a commendatory notice from the principal Spanish newspaper in Rosario, speaking in favor of our work, and recommending the moral and religious character of the publication. Articles were frequently translated and published in Spanish, thus reaching in this indirect mode the native inhabitants of the country.

The work of the American Bible Society in the valley of the La Plata was inaugurated in 1864, under the superintendency of Mr. A. M. Milne, a young and energetic Scotchman. His sales of Bibles have reached sixty-five thousand copies. He is an evangelist and Bible reader, as well as Bible vender, and he knows by actual exploration thousands of square miles of the territory.

During the first year of Mr. Milne's work he employed to assist him George Schmidt, a German, who spoke many languages, and strangely united the sternness of Elijah with the sweetness of John and the heroism of Stephen. He carried on foot his package of Bibles over thousands of weary miles, entering every house, beginning with the house of the priest, and beseeching him to return to the Gospel. He heeded no warning to desist. Before magistrates he was never harmed, so ably defending himself with native eloquence and power that he was always acquitted. The police, directed by the priests, often arrested him and thrust him into prison, but sales of the Bible were more abundant when he was liberated, and he almost rejoiced to be arrested. He faced mobs with the utmost composure, and they were powerless before

him. He often met persons waiting and longing for the light, and then, on retracing his journeys, he found the golden grain where he had left the seed. Himself converted in a Brazilian prison by reading a Bible received from the Bible Society, he had unbounded faith in the word. He had been afflicted with kleptomania, so that he could not sleep at night without first rising and stealing something. For this he was cast into prison; but, born of God, the kleptomaniac was completely restored to his right mind. Until he was employed by the Bible Society he worked at the trade of a cooper for a portion of every year, and with the money earned bought Bibles for distribution. In 1874, after exhausting labors, he died, without a true Christian near him, in a vile Paraguayan hospital, and without attendants.

The after-service prayer-meeting, one Sunday evening in March, 1864, was enlivened by an Indian of the Auracanian nation rising up, all brassy and blue with his new military uniform, worn as captain in the Argentine army. He spoke of his tribe as reaping and sowing, making butter and cheese, and living in houses on their own lands, in southern Chili. They had convents, and monasteries, and monkish schools; but the people did not advance. He could not read, for reading was not taught in their schools. He said he liked our simple worship, preferred our religion to the Romish, and wanted one of the missionaries to go with him. "I will build you a church," said he, "about as good as this." So spoke Captain Antonio Negron, a cacique of his nation—a pagan—baptized, but still a pagan—yet not too blind to perceive the usefulness of our work. His request could not be granted.

The year 1864 closed with the following force employed: Superintendent and wife, at Buenos Ayres; Rev.

Thomas Carter and wife, at Rosario; Rev. D. F. Sauvain, a local preacher, received from the Swiss National Church, preaching in Buenos Ayres in French; and Rev. John Andres, who had retired from the service of the South American Missionary Society and joined the Church at Buenos Ayres, preaching at Esperanza; six laborers, ninety members, and thirty-eight probationers, with one hundred and six pupils in the day-school, and five teachers.

The year 1865 began with reiterated requests from the mission for enlargement. The catalogue of reasons assigned was as follows: "Our old premises, valuable for a building site, the house ready to fall down, the church dilapidated, the people unwilling to put any more money on it or in it, every seat in the house applied for, not a free seat left for strangers, the altar and pulpit steps crowded every Sunday with children who had no room in the pews, the parsonage premises out of repair and unhealthy from the incurable condition of the drains, lots cheaper in a more central part of the city, school-rooms needed for a Church-school, the old parsonage crowded on week-days with day-school and Sundays with Sunday-school, the day-school self-supporting in spite of the opposition it has always faced, congregations larger and our Sunday-school the largest in the city, and but one Church day-school superior to ours." Any other policy than one of extension was declared to be useless, fruitless, wasteful, suicidal. We have already anticipated their relief in the noble church erected, and dedicated on May 9, 1872.

The year 1866 was inaugurated by the Week of Prayer, always a blessed season to the mission, during which there were three conversions and as many accessions. The services were usually well attended at Buenos Ayres,

and each year there were conversions. This year a circular was distributed, calling attention to the time of Church services and the topics to be treated, and twice as many as usual attended. At Rosario Mr. Carter had many more hearers. At Esperanza there were two conversions, and at Villa de Urquiza, where J. J. Rau, a German, was employed, every Protestant man's name in the colony was placed on the subscription list for his support. All these were hopeful indications.

In February, 1866, the superintendent made a visit to Salto, in the Republic of Uruguay, where he received a paper signed by twenty-nine persons, each pledging himself to pay three dollars, gold, per month for salary and rent, provided a minister could be sent to this place. They called themselves "Praying and Believing Protestant Worshipers." A few days afterward they wrote that they could easily increase the sum to $200 per month. They needed one who could preach in Spanish and in German, but none such could be found.

Rev. J. W. Shank, from the Biblical Institute, Evanston, arrived to reinforce the work on March 1, 1866. Mr. Shank aided in the work in the city of Buenos Ayres, as the absence of the superintendent at outposts was frequent. Mr. S. also supplied the work adjacent to Buenos Ayres. The city work among a population of over 200,000 was extensive; four prayer-meetings a week were held instead of two, as formerly; and preaching at the Barracas, one league away, and on board ships in the harbor, was also sustained. Mr. Shank himself says: "We landed in Buenos Ayres, March 1, 1866. Found our missionaries there, like most of the missionaries of our Church, much worn out by hard work. It soon became evident to me that too much was expected on the part of the church people from one fresh from the

home field, though that one may be young and inexperienced. There was much groaning and prayer by some for a greater spiritual life in the Church. Not a few of the members had been swept downward by the enormous current of worldliness so prevalent in that land, and both pastors and people were greatly desiring the outpouring of the divine Spirit and the quickening of the Church. With this feeling William Junor called an extra prayer-meeting at the house of William Martindale. This was followed by a series of extra meetings at private houses, and the blessing of God was upon them. The Church was greatly strengthened, and souls were converted and saved. The meeintgs finally resulted in a regular protracted meeting in the church, with preaching as well as prayer services, and there was quite a revival. The prayer-meetings at private houses were continued for a long time afterward, and often the Spirit of God was richly poured out upon the suppliants.

"In October, 1866, being the centennial month for Methodism in America, it was thought best to make some movement toward enlarging our work, and I was selected for the purpose. Closely succeeding our protracted meeting, and much worn by the extra labor it had occasioned, I set out on a journey into the campus. Unused to camp life, I yet traveled, besides four hundred miles by rail and stage-coach, about seven hundred and fifty miles on horseback, and visited from house to house nearly all the English-speaking people settled in a space of country fifty by two hundred miles along the Atlantic coast.

"The journey was romantic, but dangerous in no small degree; often traveling alone, the compass was my only guide. I was often compelled to ford lakes and rivers and avoid dangerous quicksands as best I could. I did

what no native would allow himself to do, passed on foot through a large herd of cattle, and once while alone came squarely upon a lion in the open field. I was welcomed by the people, some even greeting me with shouts of joy and with tears, not having heard a sermon for years. The region visited was organized into a circuit, with pledges on the part of the people to support the minister.

"It was while performing this labor, and when about three hundred miles south of Buenos Ayres, that, owing to insufficient diet and excessive riding on ill-trained horses, I completely broke down, and, being compelled to continue the excessive horseback riding for days in order to get back to the city, my maladies were so increased that I could not recover except by long-continued rest, if at all. After about two months I returned to the United States full of longing and prayer for a people so hungry for the word of life, so willing to receive it, and where all the Gospel seed sown is sure to produce a hundred-fold."

Cordova, an old stronghold of the Jesuits near the base of the Andes, reported to have about twenty-five thousand inhabitants, was added to the work this year. It is a center of great influence in the interior. Mr. John Beveridge, of Ohio, was employed at a very low rate to supply the work there for a year in the interests of the mission. He sought the place for health, and also had some light labor of his own. He was followed by F. N. Lett, and on his leaving an effort was made to sustain a Protestant school, but the distance from our base of supplies, six hundred miles, and difficulty in finding the zealous, self-denying, and discreet men needed for a mission of such difficulty and delicacy, led to the abandonment of the work. Cordova is a beautiful

city, one of the most healthy spots on the globe, and will give grand returns for Gospel work when it shall be faithfully bestowed.

Two young men arrived in Buenos Ayres late in the year 1864, with plans for opening a commission house, with connections in Europe. They were sons of an eminently useful minister of the Wesleyan body, and their widowed mother, a class-leader, and a woman of culture and powerful faith, resided in Leeds, England. The younger entered a commercial house, to learn the business modes and language of the country. On the evening of August 5, 1865, he sat in his room alone, thoughts of home crowding head and heart. He said to himself: "What are they doing at home? Celebrating my birthday, of course; but how? My mother is praying for me to-day; I will pray with her." He knelt down by his chair, made his vows, sought pardon, and, after a struggle of an hour, arose with all his plans changed. He sat down at once and wrote his mother, under date of his birthday, all that had occurred, adding, "And now I am to be a Christian at all hazards; Christ first, business afterward, if at all." In six weeks he received a letter from his mother, of same date, saying: "This day I have been in prayer for you all day, and now, just at night, my prayer is answered; you are to be converted, and to become a minister; I do not know when or how, but my covenant-keeping God has said it."

His letter and his mother's passed each other in mid-ocean, and were read on the same day. He gave up his business at once, became a teacher in our day-school, gathered and conducted a suburban Sunday-school, held Sunday services in the British Hospital, prepared for college, and in 1866 set out for the United States, graduating in 1870 at the North-western University at

Evanston. He afterward entered the Michigan Annual Conference. and he is now (1878) Rev. Charles William Pearson, Professor of English Literature in his *Alma Mater.*

In September, 1866, Mr. Goodfellow visited His Excellency, General Señor Don Justo Jose de Urquiza, ex-President of the Republic, and then Governor of his native province, Entre Rios. He carried letters of introduction in general terms, and was admitted at once to audience, when many other visitors had been denied. Mr. Goodfellow on being admitted applied to the governor for help to build our church in Villa de Urquiza, a town named after the governor and within his own province. The governor questioned the doctor closely, and, being advised of his plans, asked how much was desired of him. The superintendent suggested the hope that he would insure the success of the enterprise. The governor then asked if $500 in gold would do this, and, on being assured it would, he clapped his hands for his secretary, who wrote the order, which the governor signed, and bade the superintendent welcome to the hospitalities of his house. Mr. Goodfellow says: "I gratefully left the mansion, which was both official and private, and was the capital of one of his many farms, this one embracing eight hundred and ten square miles. Our Board, by vote, constituted him a Life Patron of the Missionary Society."

Mr. John Andres, in April, 1866, left Esperanza on a visit to Germany, and Rev. D. F. Sauvain went to supply his place. Mr. Andres never returned, having joined the Lutheran Church. He is now (1878) preaching in Illinois.

In October, 1866, Rev. John Francis Thomson returned from the United States, taking with him, as his young bride, Miss Helen Goodfellow, a niece of the

superintendent, both of them prepared to face the fortunes of missionary life. Mr. Thomson was born of Scotch parentage, in England, in the year 1843. He was taken in infancy to Glasgow, Scotland, and remained in that city till he was ten years of age. He then sailed with his parents for Buenos Ayres, South America, where his maternal grandmother and her family resided, all of them members of the Presbyterian Church in that city. The grandfather, before he died in Scotland, had, by study of the Bible, broken away from Calvinism, and, in his love for a congenial ministry of the word, used to travel seven miles *on foot* every Sabbath morning, returning in the same manner in the late afternoon. On these trips, characteristic of the Scotch thoroughness of his convictions, he was accompanied by Mr. Thomson's mother, then a young but thoughtful lassie, who used to carry the old man's Bible, and drink in his views on man's responsibility, free grace, and free will, more simply, and perchance more scripturally, enforced than even by Arminius himself. What a beautiful picture! What a Christ-like school of theology! A young maiden starting with the Sabbath dawn to walk fifty furlongs through glen and by hillside, listening all the way to a doctrinal discussion from the lips of her loved and venerable sire. From time to time, as they rested by the wayside, she was commanded to turn to the passages in the inspired volume confirmatory of the views advanced and read them. Such teachings were even more precious and prophet-like when they looked into the realm of experience, and she was permitted to see the written promise of what might be enjoyed confirmed by a father's trusted testimony of what had been enjoyed.

It is not strange that when this maiden became a mother, and went with her children to Buenos Ayres,

she found her spiritual home in the Methodist Church; for the teachings of that Church, and the requirements made of its members, harmonized completely with the blessed and cherished lessons of her girlhood. Thus the history of John F. Thomson, happily for him, became identified with Methodism. At about the age of twelve he joined the Methodist Episcopal Sunday-school, always the most attractive religious center for the English-speaking children and youth of Buenos Ayres.

At the age of sixteen, when about to pass over into Uruguay to begin sheep-farming, he was met one day on the street by Dr. Goodfellow, and asked if he would not like to get an education in the United States. The project seemed too big, too far off, and too expensive for the lad, and so he said; but his kind pastor assured him that all that was needed was a resolute will, and every difficulty would vanish, and bade him talk the matter over at home, and report at the parsonage. The report was favorable to the youth's highest interest, and on the following Monday he took the first step on the long road that was to end, seven years afterward, on a platform in the college campus at Delaware, Ohio, where he received a roll of parchment, signed and sealed by the authorities of the university, attesting his attainments.

In the January following the beginning of preparation for college, John Francis was converted during the week of prayer, and after a probation of six months was admitted by Dr. Goodfellow into the Methodist Episcopal Church.

In the year 1862 he sailed for the United States, every thing having been arranged for the voyage and for his future curriculum in the Ohio Wesleyan University, by the kindness and influence of his devoted benefactor,

Dr. Goodfellow, who was also his preparatory instructor. In Delaware he had the rare privilege of being an inmate, first, of the house of Dr. Godman, and later and for a longer period, of that of President Merrick. Mr. Thomson says: "God never gave better friends to any young man, and well might the son of a prince have coveted the influence and instruction of such a circle as gathered round President Merrick's table and hearthstone. This noble man did more by his blameless and beautiful life to satisfy the reason of his students as to the truth of Christianity than the books they studied on that subject."

During Mr. Thomson's career as a student he felt a call to the ministry, and was in due time recommended to Conference by the St. Paul's Methodist Episcopal Church, Delaware; was received by the Erie Conference of 1866; was ordained deacon and elder under the missionary rule, by Bishop Janes, at Bedford-street Church, New York, the same year.

Mr. Thomson having been absent from the country for four years, and his knowledge of the Spanish acquired in his boyhood not being of the scholarly character needed in public addresses, he spent some time in careful preparation for Spanish work. In the meantime he fell into line, aiding in the work in the city of Buenos Ayres and the surrounding country. When he did commence to use the Spanish it was with the grace and force of a native Castilian.

7. Opening of our Spanish Work.

Early in the year 1867 it came to Mr. Thomson's knowledge that there was a widow, a school teacher, residing in the "Boca," a place about twelve furlongs from Buenos Ayres, who was a Protestant in conviction,

and anxious to have religious services in her house promising to exert her influence among the parents of her pupils to secure a respectable attendance. The name of this lady is Doña Fermina Leon de Aldeber, and her history presents a few points of striking interest. She was born and married in Patagonis, Argentine Republic, all but the most southerly town in the world, and on the very rim of civilization.

Strange vicissitudes took to that out of the way place a lady from old Spain, who was possessed of a New Testament, and became imbued with a deep love of its teachings. She opened a school, and had among her pupils Fermina de Leon, to whom she became greatly attached. When this young lady was married to Señor Aldeber, and started to make a new home in Buenos Ayres, her kind teacher presented her with that well-worn copy of the New Testament, as a treasure of inestimable value, because it taught the sure way to happiness. Years afterward, when Mrs. Aldeber was a widow with four children, and keeping a school by the help of two of her daughters, she learned that there was a clergyman in Buenos Ayres preaching in Spanish the style of Christianity taught in the much-worn old volume she so highly prized.

She gave him an invitation to preach in her house, which was accepted, and this led to the establishment of a work that, including regular preaching, Sunday-school, and day-school in the Protestant interest, was maintained for over ten years, till an epidemic of cholera first, and of small-pox afterward, in a manner drove this lady into Buenos Ayres, where she keeps a school to-day.

Among the converts in her home in the "Boca" was Jose Cardoza, a dissipated and reckless sailor, who

worked the ships running up the Parana as far as Corrientes and Paraguay. The change in this man's life was so complete and striking as to amaze his former acquaintances. It was an entire moral transformation and new birth, spiritual and intellectual. During the years 1867–1875 he was instant in season and out of season, laboring honestly for the support of a family he formerly neglected, preaching and exhorting wherever he went, and leading not a few to the cross of Jesus. In the fearful plague of yellow fever that devastated Buenos Ayres in 1871 he was accompanied by Mr. Maul, another of the converts of the mission, and was instrumental in saving more patients than many of the regular physicians, besides pointing the dying to a balm for the troubled soul, of which the doctors themselves were all too ignorant. In 1875 he removed with his family into a colony about that time started in the wilderness of the Gran Chaco, and thither he took his religion with him. The light that was kindled by the old school-teacher in the southern limit of the Argentine Republic was thus carried by a true and steady hand to illumine the darkness that covered the northern frontier. Who can tell what one act of Christian fidelity will lead to?

The first Spanish sermon in the Church in Buenos Ayres was delivered on Sabbath, the 25th of May, 1867. It was suggested by Dr. Goodfellow, whose whole soul seems to have been bent on making the mission aggressive, and to whom this was the fond realization of the dreams and prayers of years, his own spiritual son the agent under God of effecting the work. When the service was opened the larger congregation was outside the house, and the exercises were varied with an occasional tuft of grass or a cobble-stone thrown into the house. The police came to protect the worshipers, and after using a

horse-whip a few times the larger crowd was inside. Mr. Thomson was enabled to preach with fluency and acceptability a sermon from thirty to forty minutes long, when he could not, with any satisfaction to himself, keep up a conversation on varying topics for half that time. The evening service in English at the Church was now suspended for the new service. An immense audience greeted the young preacher, leaving no vacant standing room. The altar, pulpit steps, and sofa in the pulpit were all filled. Members of Congress and of the State Legislature, judges, lawyers, and physicians, mingled with the commoner people as they crowded the house of God. A service being held on the following Tuesday night, it was also thronged in like manner.

From the very beginning of this work a bold stand was taken for the truth and against error. There was no cringing or bowing to the intolerance and bigotry of the apostate Church of Rome. Her soul-slaying errors and superstitions were roundly denounced and condemned by the evidence of Scripture. This course is logically as well as biblically demanded in a country victimized and emasculated by papal teaching. No man can define, in the exact sense of the word, the way of salvation to a Romanist without breaking in upon his superstitions. And to admit a man into Christian fellowship who believes Jesus Christ is the Saviour of the world, and *Mary also*—who admits that the blood of the Lamb cleanses from sin, and *the fires of purgatory have a like power*—is an attempt to reconcile God and Belial, and a successful confusion of light and darkness.

Besides being the more manly and upright course, this frankness calls around the flag of evangelism those who can be relied upon—men who are not wheedled unsuspectingly into a communion cursed and condemned by

a Church they are only half willing to renounce. Upon the foundation so solidly laid the superstructure of our Spanish mission in South America has been erected. Though the work of reformation, from the nature of things, has made most friends and converts among those least affected by the social influence of the State religion, namely, the poor, it has also counted among its pious and devoted adherents the best and most distinguished in the land.

In February, 1868, three young men came to the house of the superintendent to ask for help in getting work, and to be directed to cheap lodgings. They were all sailors just from the same ship. After answering their inquiries, they told the superintendent their religious history. A neighborhood prayer-meeting was to be held in half an hour at the parsonage, and they were invited to remain. In the meeting there was a good spirit, and each of the sailors spoke, two of them beginning for the first time the new life, and one of them coming back to a forsaken love. Each one began that night a life of earnest piety. Two of them found daily labor, and are yet living noble Christian lives; one of them within two weeks became a colporteur, and a few weeks afterward opened, in the old parsonage, a sailors' home, where, during evenings, sailors could find books, stationery, light, and, on certain evenings, a religious meeting. During the day this sailor missionary was at work among the five hundred seamen who are always on shore. His support was meager, but the results of his work are incalculable. Many were being converted, and frequent letters from faithful ones on a voyage rewarded this servant of God. This worker was Matthias Mathieson, a Dane by birth, but speaking five or six languages, with less than Pentecostal perfection,

but sufficiently to be understood. One morning he arose without money to pay for his breakfast, but he resolved to work on till the means should be provided. He called at the post-office and received a letter from a lady in Chester, England, telling him her sailor brother had come home ill of consumption, and had left one gold ten-shilling piece, which, as his last request, he had desired should be sent to Mr. Mathieson as a token of his gratitude. Mr. Mathieson continued in this field till 1870, when he came to the United States, and became a missionary of our Church at Socorro, New Mexico.

8. Mr. Jackson's Superintendency.

June 4, 1868, Rev. Henry G. Jackson arrived at Buenos Ayres, sent by the Bishop, at Mr. Goodfellow's request, to take charge of the English-speaking congregation, thus enabling Mr. Goodfellow to devote his entire time to the superintendency.

Mr. Jackson gave his undivided energies to his assigned duties until the long superintendency of Mr. Goodfellow closed, on account of the declining health of himself and his wife. Bishop Clark's letter of release is dated April 8, 1869. At the same time Mr. Jackson was appointed superintendent of the mission. His work being now ended, on the 9th of August, 1869, Mr. Goodfellow sailed for the United States, where he arrived in October. Highly complimentary resolutions were passed by the official board of the Church in Buenos Ayres, expressive of their appreciation of Mr. Goodfellow's personal character, and of his successful labors among them as a minister of Christ; and at a farewell entertainment given at the house of his successor, Rev. Mr. Jackson, a committee from the congregation pre-

sented him an address of similar import, accompanied with a purse containing $1,400.

Upon the recommendation of the new superintendent a different policy from that hitherto pursued was adopted by the Missionary Society with regard to the South American mission.

Our mission in South America being for the conversion of the people of that country from Romanism to the true religion of the Lord Jesus Christ, and the obvious impracticability of effecting that object by preaching in languages not understood by them having been set forth by the superintendent of the mission, he was authorized to close up at once the German missions that had been opened and maintained by the Society for some years at Villa de Urquiza, in the province of Entre Rios, and also that at the German and French colony of Esperanza, in the province of Santa Fé, and to confine missionary efforts to those speaking Spanish, which is the language of the country. This was accordingly done, and since that time no missions have been established at the expense of the Missionary Society for the benefit of English, French, or German colonists. Such missions, if established by the Methodist Episcopal Church, must be entirely self-supporting.

It was determined to continue the English charges in Buenos Ayres and Rosario, (that in Buenos Ayres being self-supporting,) as bases of operations, and to direct the energies of the mission in the line of the Spanish work in both these cities, and in Montevideo, where Mr. Thomson had already preached a few times in private houses.

In 1870 Rev. Thomas B. Wood, son of Rev. Aaron Wood, D. D., of the North-west Indiana Conference, arrived in Buenos Ayres. The following disposition of

the working force of the mission was then made: The superintendent, aided for awhile by a professedly converted Spanish priest, remained in charge of the English and Spanish work in Buenos Ayres; Rev. John F. Thomson removed to Montevideo to prosecute the work in both languages in that city; and Rev. Thomas Carter, having returned to the United States from Rosario, Rev. Thomas B. Wood succeeded him in that city, to carry on the English work, and to open a Spanish mission there as soon as he should acquire the language.

We were thus planted in the three principal cities of south-eastern South America—Buenos Ayres, the capital of the Argentine Republic, the second city in population and commercial importance on the South American continent, and destined at no distant day to be the first; Montevideo, the capital of the small but important Republic of Uruguay; and Rosario, the commercial center and port of export for a vast region, rivaling in natural fruitfulness the great Mississippi valley of our own country.

The subsequent history of the several stations can be best told separately.

9. Buenos Ayres.

ENGLISH CHARGE.—This charge, from June, 1868, to July, 1878, was under the pastoral care of Rev. Henry G. Jackson, D. D., Superintendent of the South American Mission. During this time it maintained an average attendance of from two hundred and fifty to three hundred persons at the public services, with a membership of about seventy-five; a Sunday-school varying at times from one hundred and fifty to two hundred in attendance; and prayer-meetings and other

weekly religious and social meetings, similar to any well-organized Church in the United States.

This charge is now, and has been during almost its entire history, self-supporting so far as its pastoral support and current expenses are concerned. During the ten years under consideration, it had paid in this way an average of $2,936 annually; besides a cash testimonial to the pastor, at one time, (in view of services during the yellow fever epidemic in 1871,) of $1,000, and at another, (on his departure for the United States in 1878,) of $750.

This superintendency was distinguished by the erection of the existing church edifice, as already described. The old property was very advantageously disposed of by Mr. Jackson for the sum of $40,000, and the new building was begun in 1871. It comprised a church, lecture-room, class and library rooms, and a commodious parsonage. The estimated cost was $60,000. Besides the $40,000 received for the old church site, the building committee had other resources amounting to $10,000, without counting what might be raised by subscription. The cost of the work when finished overran the architect's estimate, as usually happens, so that there was still a debt resting on the property, notwithstanding the fact that the congregation, by subscription and otherwise, has raised over $20,000. It should also be stated, that, in addition to the $20,000 mentioned above, there was raised during this period the sum of $2,000, which was used in the purchase of the ground and the building of a room for holding services at Barracas el Norte, a suburb of Buenos Ayres; this property was deeded to the Missionary Society. The total value of the mission property in Buenos Ayres may be safely estimated, even in those times of depressed prices, at $117,000. From

what has been stated it may be seen that the English-speaking congregation in Buenos Ayres had, during the past ten years, contributed for all purposes an aggregate sum of $53,110, or an average of $5,311 annually. This had been done in spite of a financial crisis that during three or four of these years had paralyzed business, and utterly crushed many of those formerly the most wealthy and liberal supporters of this Church.

The spiritual fruits yielded by this charge during the past ten years cannot be so easily or so exactly calculated. Souls had been converted, some of whom still bore testimony to the power of the Gospel of Christ among men, and some had gone home to heaven, leaving behind them triumphant proof that the same Gospel has power to sustain and comfort the dying. This charge has steadily fulfilled, and is still fulfilling, all the purposes of a live, evangelical Church, always loyal to Methodism, in the face of Anglicanism, Calvinism, Lutheranism, Rationalism, and Romanism.

The relation that this English-speaking charge sustains to the real missionary work that we are carrying on in South America is a noteworthy feature. It is a center from which to operate, and a base of supply, especially furnishing for the work that which it is always the most difficult to obtain, namely, laborers who are on the ground, who know the language of the people, and who are acquainted, by personal experience and contact, with the character of the work and the nature of the field. It had already given to the missionary work in Spanish several efficient men, and could now offer two more, who had been converted and trained up religiously in its communion. Besides these, it furnished a corps of Sunday-school teachers, singers, and

general helpers in the Spanish work, the value of whose aid could not be overestimated.

Spanish Work.—As we have said, the Sunday evening was given up chiefly to the Spanish service. The congregation did not at first differ much from that which attended the English service; by degrees, however, Spanish people began to be attracted, until a large congregation, consisting for the most part of those who could not understand English, was gathered. For several years two sermons were regularly given in English each Sabbath; consequently scarcely any English-speaking people ever attended the Spanish service except when they had been drawn thither by some unusual attraction. The number of Spanish-speaking people who attended the Sunday evening services in our church in Buenos Ayres was between 450 and 500, as had been ascertained by frequently counting them.

On Friday evening a service was held for prayer and special religious instruction. From 200 to 250 persons attended these meetings, in which the plain and simple truths of the Gospel were expounded, and the necessity of personal, experimental religion was urged upon the hearers. On Sunday afternoon a Sabbath-school was held in the Spanish language. This school was attended by both adults and children, and was conducted very much as are Sunday-schools in the United States.

The Spanish work in Buenos Ayres was carried on by Mr. Thomson until 1870, in which year he removed to Montevideo, having left the mission in Buenos Ayres under the care of the Superintendent, who undertook both the English and Spanish charges, assisted by a priest, believed to be converted, and who, in fact, for a while gave apparent evidence of genuine piety. Although he proved to be the best of his class, it became

necessary to dispense with his services, which was done in the early part of 1873, the superintendent of the mission taking upon himself all the Spanish services in addition to those of the English charge. This required of him three sermons, and attendance at two Sabbath-schools every Sabbath, two prayer-meetings during the week, besides the official meetings, sick calls, funerals, baptisms, marriages, and other pastoral duties pertaining to two charges. In addition to this, the book-keeping and correspondence connected with the superintendency of the mission, and, during part of the time, the management of an extensive church-building enterprise, frequent contributions to the *Evangelista*, and the composition and publication of a collection of Spanish hymns for the use of the congregations, helped to employ that portion of his time that was not spent in a week-day school, which during three years he taught for the sake of instructing his own boys, and at the same time supplementing the salary received from the Church. The additional burden imposed by the Spanish charge he carried, with occasional assistance from Messrs. Junor and Tallon, until his departure for the United States in July, 1878. In the same manner double work was being done by Mr. Thomson, who in 1877 was in charge in Buenos Ayres.

By this arrangement that work was carried on in Buenos Ayres after 1873 without charge to the Missionary Society. Even the incidental expenses of the Spanish service were paid, for the most part, by the English congregation, and the superintendency of the South American Mission has been of little cost to the Missionary Society.

Among the many who have identified themselves with our Church since the commencement of the Spanish

work in Buenos Ayres, a number have given satisfactory evidence of being truly converted, some of whom have been remarkable for their devotion and zeal in the cause of the Master, and the genuineness of the religious experience of some has already borne the Wesleyan test—*they have died well.*

Of these two are worthy of special mention—Doña Juana Manso de Norhona, the most distinguished woman of South America, especially noted in the department of literature and education; and Doña Carmina de Davison, the mother of five sons and five daughters, all of whom, now of mature years, are, through her influence, faithful adherents of the Church.

Of Doña Juana Manso de Norhona it may be said, that her extraordinary talents as a writer, her zeal in the cause of popular education, her advanced ideas, her practical sound sense, and her unselfish devotion to the good of her race, had made her to be known wherever the Spanish language is spoken; but the best of all is, that during the last years of her life she was an humble, devoted Christian. She connected herself with our Church and Sabbath-school, to both of which she was ardently attached.

The Sabbath before she died she was visited by the superintendent of our mission in company with some of the brethren of the Church. They found her awaiting death with a serenity of spirit truly admirable. Her Bible—a Christmas present from the Sabbath-school—lay on a chair beside her. She said her daughter had been reading to her. When asked if she found consolation in the word of God, "O yes," she replied, "God is very good to me. In the night I wake from sleep to praise God. In the midst of my sufferings I still must praise him." Each subsequent day of her life she ex-

pressed her confidence in the Saviour. Word was sent to her by the Romish priest of the parish in which she resided, that if she did not confess and receive the sacrament, and thus reconcile herself to the Church, she could not be buried in consecrated ground; but she cared nothing for that. She preferred that her grave should be among those who, like herself, had died trusting in Jesus alone for salvation, and so she was buried in the "American ground," in the little Protestant cemetery of Buenos Ayres.

This sketch of earlier mission work in Buenos Ayres would not be complete without some mention of the fearful visitation of the yellow fever in 1871. Early in the year the plague began; but at first it occasioned no alarm, and even when it had become an object of apprehension, much precious time, that might have been spent in endeavors to prevent its spread in the city, was suffered to pass unimproved, while the doctors and editors were tediously discussing the nature of the disease. In the meantime it was proceeding, slowly but surely, from house to house, laying prostrate whole families at once, and the death rate was increasing rapidly from day to day. Then the people became panic-stricken, and began to leave the city by thousands daily; but it was too late to stay the progress of the destroyer. The very air of the city was poison, and scarcely any who remained escaped the contagion. Every inhabited house became a hospital, and it was with difficulty that the sick could be cared for, or the dead be buried. The death rate was appalling. Two, four, six, eight hundred, even nine hundred a day, until not less than twenty-five thousand people, one eighth of the entire population, of every age and condition, had been conveyed to their last resting place in the cemetery.

Our congregations had their share in the general suffering. Nearly all our friends who remained in the city were attacked, of whom forty died.

The most aged of our members, Lydia L. Sutton, who was more than ninety years old, died of the fever. She was a most devoted Christian woman. Cut off in a great measure by deafness from intercourse with others, she lived in almost constant communion with God. After years spent in silence on earth she is now listening to the music of heaven!

Many of our members generously and heroically devoted themselves to the care of the sick and the dying. At the call of suffering humanity they volunteered to fight with death at fearful odds.

In 1880 the General Committee changed the name of the Mission in the River Plate region to "South-East South America," placing the Mission of William Taylor on their list as "Western South America" for the Pacific Coast stations, and "North-Eastern South America" for the basin of the Amazon and adjacent regions. These missions had sprung up within a few years. Their history is traced in another chapter. Bishop Harris made a special visit to them, as we have seen, this year. The American Bible Society's work was pushed by members of our Church a thousand miles up some of the great rivers. Rev. J. A. Wood penetrated the Parana River region three hundred miles, nearly half way from Rosario to Asuncion, and found that it offered grand opportunity for our work. Mr. Correa itinerated over an immense territory, extending from the Uruguay River to the sea. The work among the English-speaking people was augmented by the influx from Europe. The ratio of increase of immigration to the inhabitants went up

from less than one half per cent. per annum, from 1860 to 1864, to one per cent. the next five years, and to over two per cent. the next succeeding five years.

The Spanish work, organized separately but three years before, now numbered four communicants to one of the English Church. Many excellent enterprises were undertaken by our laymen. In 1879 a zealous brother of the Spanish congregation of Buenos Ayres, a watchmaker, commenced devoting several hours a day to teaching a group of native children gathered from the streets. A converted night policeman came to his help, and six hours each day were given to instruction. The school soon had fifty boys and girls in attendance. A room was rented and furnished, and Mr. F. Fletcher, a philanthropic Englishman, came forward with his money and his personal aid. He rented larger premises, and the attendance varied from one hundred to one hundred and twenty, with cheering results.

In 1882 the General Committee restored the original name of "The South American Mission." Bishop Foster had made a hurried trip down the eastern coast in 1873, but in 1882 Bishop Harris circumnavigated the continent, giving special attention to affairs in Montevideo, Buenos Ayres, and Rosario, studying them in their far-reaching relation to the whole south-eastern part of the continent. He ordained A. M. Milne and W. Tallon. His visit greatly strengthened the connectional feeling among these churches.

The great incubus of debt on the Buenos Ayres property had been swept away, and a revival under Brother Thomson's labors, held chiefly for Spanish congregations, reached many of the English congregations as well. The Ragged School received large local financial

help. The Missionary Society paid but $800 this year for the work in this city.

The "El Evangelista," the weekly organ of the Society, established 1877, has been supported without appropriation from the Missionary Society from the beginning. Its influence is felt to the heart of Bolivia on one side, and to Spain on the other. Spaniards converted in these countries send it to their old homes, sometimes with marked results. In the interior of the continent, places where preaching is not permanent, find a partial substitute for it in the weekly visits of this paper. It helps our converts in Bolivia to defend their faith. Its articles and news items are widely copied, and many a paper that will not quote from it, is constrained to adopt its treatment of many matters that are constantly agitating the people. It takes strong ground against Sabbath breaking, bull fighting, intemperance, and other evils rooted in the social customs of these lands.

Buenos Ayres, under Thomson, showed an increase of fifty per cent. in local contributions, and Mrs. Thomson had organized a society for the Ragged School. Rev. Thomas H. Stockton and family arrived from the United States and took charge of the English work, leaving the eloquent and indefatigable Thomson free for the Spanish work alone. He had crowded houses and did nobly his part in a great pending national conflict on the question of exclusion of religious teaching from the public schools. The conflict raged violently. Thousands of women paraded the streets carrying remonstrances. The papal legate then arrived; urged compulsory attendance on public schools, and Romanist dogmas as a part of the curriculum.

In 1883 Mr. Thomson got special privileges from the

National Government of Argentina for the circulation of Bibles. Through an influential Bolivian resident in the La Plata region, who became acquainted with our Gospel work, entrance was gained into Bolivia.

The English Church at Buenos Ayres was still a center from which important influences emanated. The first year after its separation from the Spanish work it became wholly self-supporting, and contributed to the Missionary Society. Mr. Thomson at once attracted by his eloquence three times as many people as could find admission to the church, including men of the highest rank. Ex-President Sarmiento became a member of the committee to secure a new church for the enlarging congregation. Mr. Thomson also made visits to the interior, and much interest was manifested at Mercedes. In the year 1885 the Spanish work was reconstructed, Mr. Hudson and others taking local charge, while Mr. Thomson attempted still wider pioneering. The English Church this year entertained the annual meeting of the Mission. A theater at Mercedes was also purchased, in which Mr. Thomson had been preaching.

In 1886 Bishop Fowler visited the Mission. Rev. Joseph R. Wood had retired on account of ill health, and Rev. C. W. Miller was sent to fill his place. Provision had been made for a purchase of property at Buenos Ayres for the Theological School and the Spanish Church. The whole work was put on a new basis. Dr. Wood, in compliance with his many requests, was relieved of the Superintendency, and Rev. Charles W. Drees, of the Mexican Mission, was appointed his successor.

The English charge in Buenos Ayres, opened December, 1836, had now completed its fiftieth year, and brought a jubilee to the Mission. The year was marked

by extraordinary calamities. War, political excitement, financial disorder, and pestilence, concentrated their evil effects on the work. Nevertheless, it was a year distinguished in the following particulars: The number baptized, the number admitted to membership, the first celebration of "Children's Day," the expansion of the work about the old centers, the planning of new work in Paraguay, in the heart of the continent, and in Venezuela, at the extreme North—thus adding two nations not hitherto appearing in the list of mission fields. Buenos Ayres had, from first to last, been connected with the anticipation of evangelizing the continent; and, after tedious delay, it at last began to realize some of the great results desired.

10. Rosario.

The opening of work at Rosario, and the erection of the church, have already been narrated.

Mr. Wood entered this field May 1, 1870, and in a single year had acquired so much Spanish as to be able to preach in that tongue. He attempted, however, something of Spanish work at once. His first semi-annual report gives for the English work ten members and five probationers. He was encouraged by the appearance of the field, but greatly discouraged by the location of the church, it being in the English section of the city, and utterly unfit for Spanish work. Mr. Wood held the first regular Spanish service on April 23, 1871, and curiosity drew quite a crowd of people of all classes. The congregation, however, fell off as curiosity diminished. A Spanish Sunday-school was organized the next Sunday, in which were four Indians and six *gauchos*, and it increased till it became quite a school. Rosario is a very interesting post. For more than two years Mr. Wood

occupied the Chair of Physics and Astronomy in the National College, an institution recently founded by the National Government. This is the head-quarters of higher education of the whole province, and this Professorship affords an advantageous general influence over the best class of young men of the province.

A Society for the Prevention of Cruelty to Animals was organized, and sustained principally through the personal efforts of our missionary, which, besides doing a great deal of good in the usual line of such a society, succeeded in banishing from the place the barbarous practice of bull-fighting. The bull-ring was sold for old lumber, and the Society for the Prevention of Cruelty to Animals held a cattle-show on the grounds, awarding gold and silver medals as premiums. Subsequent efforts to revive bull-fighting in the province have utterly failed.

A temperance movement was set on foot, a "teetotal" organization being planted among the English. A good many drunkards were reformed, general attention directed to the cause, with universal approval of the good results, though opposition was not wanting to the movement, chiefly from the wealthier English residents. To the natives the whole affair was a novelty, but the more thoughtful among them applauded its introduction as opportune, not only for the foreign element, but also for the natives.

The United States' Consulate is curiously but usefully connected with our work. As early as 1857 the Department of State at Washington discovered the importance of Rosario as the key to the interior provinces of the Argentine Republic, and established there a commercial agency. This was erected into a Consulate in 1870, with jurisdiction covering all the Argentine provinces be-

yond Buenos Ayres. In 1872 a vacancy occurred, and Mr. Wood, without his knowledge, was appointed acting Consul, and recommended to the State Department for confirmation as the *charge d'affaires* at Buenos Ayres. This post was held by him for a long time, and became increasingly important as the growth of trade of Rosario advanced. It served to give position to the incumbent, which was of value both in its effect on the public mind and in facilitating intercourse with public men. All the time-consuming work of the Consulate was done by a clerk, and the requirements of the office did not interfere with the regular work of the missionary.

In 1872 Mrs. Wood commenced teaching a few children, English and native. Before the close of the year their number had so increased as to fill the house, and to require two assistants. This served as an experiment as to what could be done with native children. Late in the year four orphan boys were received, to make room for whom two pupil boarders were discharged. The income of the Consulate, received about the same time, provided the support of the orphans. The school was closed for the hot season, and never afterward opened, owing to Mrs. Wood's ill health; but the orphans were kept, and their number augmented by two others. The entire support of these boys had to be provided by our missionary.

Two lady missionaries, Miss Jennie R. Chapin and Miss Lou B. Demming, were sent out in 1874, by the Woman's Foreign Missionary Society. As they progressed in Spanish they began work under Mr. Wood's direction with great promise of usefulness; but in 1875 instructions came to them from the May Meeting of the Woman's Foreign Missionary Society, that the existing

arrangement was unsatisfactory, and they must commence a separate work. The May Meeting of 1876 was solicited by Mr. Wood to alter those directions, but, instead of that, a resolution was passed declaring the request contrary to their constitution. The ladies, therefore, commenced in 1876, and are still carrying on an independent operation, consisting mainly of a day-school and boarding-school for girls.

In the year 1875 Joseph R. Wood, a brother of Thomas B., went out to Rosario, by appointment of the Bishop. He entered upon the work with great zeal, and in the year 1877 was left in charge of Rosario, while his elder brother was transferred to Montevideo to supply a vacancy occasioned by the absence of Mr. Thomson in the United States on important business of the mission. While Mr. Thomson remained in the United States his labors were a blessing to the Churches, to the cause of missions in general, and to the South American work, and he returned in February, 1877, with many tokens of the confidence of the Church.

By 1882 the region surrounding Rosario gave promise of the development of regular organization in a little while. The region east of the Parana was visited by Mr. Penzotti, who held eight to ten services weekly. The Spanish work had developed into a service in that language in the evening. The general sentiment in favor of religious liberty was greatly advanced. In 1883, in the province of Entre Rios, opposite Rosario, a new constitution was adopted, disestablishing the Church so far as provincial regulations do so. This was considered the beginning of the end of official religion in all these countries. The next year West Entre Rios Circuit, comprising the Parana side of the Province

of Entre Rio, was separated from the Parana Circuit. East Entre Rio, on the Uruguay side of the Province, secured a site for a church. At Cordova the National Government opened a normal school for young women, with four Protestant ladies from North America. This was antagonized by the priests, and the controversy extended till it involved the whole Republic. The Superintendent testified of the Woman's Foreign Missionary Society missionaries that without their help, apart from their specific duties, much of the work that was in a flourishing condition would be impossible. In 1885 Rev. J. R. Wood left for the United States, after organizing two circuits in Entre Rio. Other circuits were formed. Pioneering in the mountain provinces was continued, and Mendoza, the metropolis of West Argentina, at the foot of the Andine wall, was occupied; Mendoza was connected, by rail, with Rosario and also with San Juan at the north, which colporteurs had penetrated, and the woman's work rejoiced in the opening of a new school.

11. Montevideo.

Mr. Thomson, in 1868, began work in this city by preaching every other Sabbath, the alternate Sabbath being spent in Buenos Ayres. The services were at first held in the parlors of such friends as offered them, most generally in those of Mr. A. M. Milne and Mr. Samuel F. Lafone.* An audience was gathered by go-

* One of the names never to be forgotten in Montevideo is that of Don Samuel F. Lafone. He was one of the first to welcome us to Montevideo in 1839, and was a pious, zealous, liberal supporter of all our enterprises. He made himself a Life Director of the Missionary Society by a gift of $500. He died in Buenos Ayres in 1871, where he had gone as a volunteer nurse among the poor during the prevalence of the yellow fever.

ing out into the streets, and stopping the wayfarers to invite them to a religious meeting. Spanish politeness induced many a man to come and hear what he had never heard before—a gospel sermon.

Later, the Free Masons offered the use of their school-room, accommodating about two hundred. The work began to be noised abroad, and this school-room became too small. An opera house, being used as a theater, was purchased for a church in the year 1869, and a monthly subscription of $117, was raised for the support of the pastor, and Mr. Thomson thereafter gave his whole time to Montevideo. A series of providential events soon filled the newly-bought house with hearers, some serious and some converted. Among these events was Mr. Thomson's famous discussion in Montevideo with two Roman priests.

This began in the main hall of the State University, where Mr. Thomson, by invitation and permission, took exception to and refuted some of the positions taken by the learned professor of canon law, who was then discussing the books of the Apocrypha, and asserting their divine authority. The fact that Mr. Thomson was going to take these exceptions had been previously made public, and the hall was packed with merchants, lawyers, and students, eager to see the fray between the young heretic and the distinguished Doctor of Laws. Of course, one evening barely sufficed for the combatants to state what they were going to contend about, and a meeting was appointed for the following week. When that time arrived an immense crowd besieged the doors of the University, but they did so in vain. The rector had forbidden the janitors to admit any but a few venerable and privileged individuals, giving as a reason the destruction of several articles of furniture by the crowd on the previous week.

Once in the hall Mr. Thomson found himself confronted, *not* by the professor, but by two plump and tonsured priests, each armed with a threatening manuscript; they were Fathers Mansueto and Elia.

The former of these worthies soon gained the floor, and demanded to know why the people were locked out, and when it would be the pleasure of the authorities to let them in. When informed of the order received from the rector, he folded up his manuscript and bluntly stated that he had not traveled three miles that night to entertain half a dozen critics, how worthy soever they might be, and that, in the discussion of a subject of such magnitude as the one he was there to defend, the people had a right to hear, and, for his part, the people only should be his judges, and so he would say to all "good-night."

Before he left Mr. Thomson hastened to agree with him as to the people's rights, and begged him to adjourn to the students' club-room, a few blocks away, or to appoint a meeting at that place or at the Methodist church for another evening. To neither of these propositions was he able to assent, alleging the prohibition of his Bishop. On the following Sabbath night, however, just as Mr. Thomson was announcing his text, who should arise, dressed as a private citizen, but this same Father Mansueto, asking permission, as an authorized representative, to say a word in favor of his Church. What was to be done? It was Sunday, and not a fit season for such a speech, nor would a gentleman have so sprung it upon an opponent; but as we are commanded to be instant even out of season, he was invited to say on. And he did say on and on and on, till a quarter past ten.

The people gave him a courteous hearing. When he concluded Mr. Thomson announced that, seeing it was

Sabbath evening, and so late, he would not answer the *padre* till the following Wednesday night. But that very night Mr. Thomson was attacked with what one set of physicians called *pettit mal*, and another *angina pectoris*, and he was ordered, on pain of the most serious consequences, to abstain from all public speaking, was not allowed to ride in the street cars, or rapidly to ascend a stairs. This interdict was held over him for three months. Of course, when Wednesday night came the church was closed, and Father Mansueto said something to the disappointed gathering about the convenience of being sick when it would be very unprofitable to be well, and other remarks bearing unkindly and indelicately on Mr. Thomson's condition.

Mr. Thomson crossed the river to Buenos Ayres and hid himself in the pampas for several weeks. Meanwhile Father Mansueto had printed the lecture he delivered in the Methodist Episcopal Church, under the following caption: "Sermon by which Friar Mansueto defeated the heretics and drove them from Montevideo." He also had a fine photograph taken, and exposed it in the shop windows, with this inscription: "Friar Mansueto, the conqueror of Thomson." In short, he and his friends ran wild with absurd and baseless egotism.

Mr. Thomson recovered his health, returned, and published in the papers two certificates from well known and honored physicians, containing their imperative injunction about abstaining from all labor, and he followed these with an invitation to Father Mansueto to continue the suspended debate on the following Wednesday night.

The duplicity and mendacity of this priest were fitly pictured in a scene that occurred between him and Mr. Thomson a day or two previous to this Wednesday night

encounter. Calling upon Mr. Thomson, the *padre*, with ill-disguised hypocrisy, began to laud Mr. Thomson's ability and fine oratorical powers, and to lament that he should be doomed to use them in a Church so modern and benighted as the Methodist Episcopal. He dwelt upon the grand work Mr. Thomson might do for the holy and only true Church, and added that, seeing Mr. Thomson was married, and had, perhaps, some affection for his wife and children, he, the *padre*, was authorized to offer a high and lucrative position in the Greek communion, where Mr. Thomson could take his little family with him.

No lover ever longed for an appointed hour as Mr. Thomson did for that Wednesday night. It was to decide many things, and it came at last. The church was packed in every part, not with Englishmen or Americans, for they rather apprehended some shooting and stabbing, or, at least, some "unsavory marksmanship;" but with natives, Spaniards, Italians, and others of Roman Catholic affinities. At the request of Mr. Thomson, Don Ambrosio Velazio, LL.D., a prince among jurists, presided, and, after a few remarks, gave Mr. Thomson the floor. Mr. Thomson began by saying that some of them would remember that Father Mansueto had declared he would accept the people as judges in this debate, and because they were not admitted, had refused to make his speech in the University. But Father Mansueto, without giving Mr. Thomson a chance to be heard by the people, had, by means of the newspapers and photographs, immodestly displayed all over town, proclaimed himself victor. "I therefore want to know," continued Mr. Thomson, "if you consider a man defeated before he speaks, and if you will judge before hearing him. To test this, and with permission of the chair, I ask all those who think Father Mansueto enti-

tled to the name of conqueror, which he has put upon his photograph, to rise." Not a man arose. This proved that there was a sense of justice in the audience. Mr. Thomson then said, "I now ask those who think he is *not* entitled to that name to rise." Apparently every man in the house stood up.

Mr. Thomson then made his speech. When Father Mansueto got the floor he so insulted the audience by his vulgarity, offering to establish one of his propositions by means of *a bet*, that they most justly refused to hear him conclude, and, after compelling him to desist, about two hundred waited for him at the door of the church and followed him home, a distance of fourteen blocks, through the center of the city, loudly expressing the disapprobation and contempt inspired by his behavior. As Father Mansueto had publicly declared he would accept the people as his judges, their verdict was crushing, and it taught the authorities of the Roman Church there a lesson not readily forgotten.

Mr. Thomson identified himself with the young men attending the University, delivering in their club-room from time to time lectures on the Evidences of Christianity, Darwinism, the Elements of National Progress, and other themes of world-wide or local interest. By this means he was able to interest a number of these promising young men on the great question of religion, and to preach the Gospel, between the lines of a scientific lecture, to many who would never go to church. Yet, despite the prominence thus given by Mr. Thomson to religious themes, he was elected president of that club, and afterward editor of their literary journal.

In the latter part of the year 1873 Bishop Foster made an official visit to this mission, and inspected it in every part. His report to the Board and Churches at

home clearly showed that the work had been greatly underrated as to its extent and importance.

Mr. Thomson, in 1877, was the bearer to the Society of an important proposition from the Government of Uruguay to place it in possession of a valuable property—La Grange, at New Palmyra, in the Department of Colonia; and also to put under the control of the Society one hundred orphans.

In 1882 the Church at Montevideo planned for central buildings in an eligible site, and the little old theater, which had served for a church, was remodeled. Mister Correa spent much time in Uruguay where self-supporting sub-circuits had been established which promised permanence. The following year (1883) a legal precedent of great value to our work was had in the National Government warning the local authorities at Porongos (Uruguay) that our meetings were not to be violently interrupted. Mr. Correa's meetings had been frequently broken up with crys of "Long live the Constitution!" "Hurrah for the State religion!" "Away with the Protestants!" "Death to the Protestants!" Some noble champions of the faith were found among a class of educated young men recently converted. The site which was now obtained for the headquarters of the mission was close by a Romish church, monastery, nunnery, and theological seminary. The work in Colonia sub-circuit, which had been organized by Mr. Penzotti, was now carried on by Waldensian settlers and was not included in the statistical returns.

The unusual condition had hitherto obtained that more men than women had united with our Church, which may possibly be explained by the fact that women are conservators of religion whether true or false, and in

old Roman Catholic countries they are more under the influence of the priest than are the men. The year 1884 saw a change in this relative proportion, and at a single communion service in Montevideo station sixty-one men and sixty-seven women were the participants. Opposition at Laspiedras had lessened, but at San Ramon hostilities took on fresh vigor, the preacher being arrested and ordered to leave town in twenty-four hours, and the class leader forbidden to hold meetings even in his own house. The superior authorities soon reversed all this, and suspended the officer who made the arrest. Rev. D. A. Ugon, a graduate of the Waldensian Theological School at Florence, Italy, was put in charge of our theological seminary. The Woman's Foreign Missionary Society, under Miss Guelfi's superintendency, now numbered five, while the income was steadily increasing. The work could have been made self-supporting if the teaching of the Gospel were intermitted. A Spanish weekly paper, the "El Estandarte," was started, and also "La Escuela Dominical." The line of newly occupied points, stretching from Montevideo to Port Alegre five hundred miles through the region between the Uruguay and the sea, gave promise of permanent results. Porongos had a self-supporting day-school, besides its church work and incipient congregations in the towns around it.

When Dr. Wood was released from the superintendency he was placed at the head of the theological school for training missionaries for the Spanish work, and the head-quarters of the mission were returned to Buenos Ayres. The Montevideo station at this time had 209 members, 228 probationers, with 500 adherents, and in the dependencies it counted some 1,300 more adherents.

12. Close of Dr. Wood's Superintendency.

Dr. Wood, in his review of the work at the close of his administration, characterized what had been done from 1837 to 1864 as "indirect" work, it being specially marked by operations in the language of the country, and immediate approach to the people through all forms of progressive civilization and Protestant forms of labor. Three years of this new departure he described as "pioneering" by the "peripatetic evangelist." The twenty years from 1867 to 1887 he called the period of "occupancy." This classification primarily applied to the development in Buenos Ayres, but the same "type" of history was found in every other center.

Mr. Wood said the "direct" operations in this field failed to command the confidence of the Church at home till as late as 1882, mainly because the "indirect" work of the mission had failed to produce any desired results, and the Church had ceased to anticipate any great development in this quarter of the world, while other fields had been rapidly advancing and absorbing its interest and funds. There had been, in fact, "forty-six years of fort-holding," from 1837 to 1883, and but "four years of conquest," from 1883 to 1887. Nevertheless there had been no "failure," nor what could be called "poor success."

The literary agency as a form of evangelization had been pushed by house-to-house visitation, and the record showed 186,989 copies of the Scriptures and "portions" sold or prudently donated, and the demand and the supply were growing in an increasing ratio. The evangelistic work had been conducted in English from 1836, preaching in Spanish being forbidden by the

civil authorities from Dr. Dempster's time. It was still forbidden in Bolivia and Ecuador as late as 1879. In 1867 Mr. Thomson commenced preaching in Spanish. By 1879 the preaching was mainly in Spanish, English, German, Portuguese, French, and Italian being used at isolated points. In the eight years from 1879 to 1887 the members had increased from 231 to 546; probationers, from 231 to 724; making a total increase in communicants of 808; adherents had increased from 3,000 to 7,450. The preachers from the United States only advanced from 2 to 5, but the preachers that had been furnished on the field had gone from 9 to 56, while the percentage of preachers without support from the Missionary Society had more than doubled. Of the 41 ministers developed on the field 38 now received no support from the Missionary Society. The contributions for the support of the mission also greatly increased within this period, advancing within the eight years from $3,785 to $9,472 for expenses of pastors and public worship; on all accounts together, except receipts from schools, from temperance work, and sales of publications the increase was from $4,514 to $19,255.

In 1875 the mission began to conduct schools as a means, not of indirect, but of direct, evangelization, and this policy has not been since abandoned. With the aid of the Woman's Foreign Missionary Society this policy and plan was inaugurated in Rosario. The same policy was initiated in Montevideo in 1879, and Buenos Ayres in 1881; in the latter place Government subsidy was partially available. In 1887 the tables showed, Sunday-schools, 37; scholars, 1,740; day-scholars in self-supporting schools, 2,132; in evangelistic schools, 329. The evangelical schools in Montevideo were of very

remarkable character. They were founded in 1879 by Miss Cecilia Guelfi, a native of the country and a convert of the mission, who conducted them until her death, April 19, 1886. At the end of the ninth year of their history Montevideo schools enrolled 650 scholars. These results were reached without any teachers from abroad, being, from first to last, the work of native South American converts from Romanism. They succeeded in the teeth of antagonism by all the resources of priestcraft, and schoolcraft, even to the employment of Romanist teachers to help control families open to the Gospel, and the organizing of rival schools in imitation of the new methods. These schools were thoroughly evangelistic—hymns, prayers, daily Scripture study made every-day schools into Sunday-schools.

13. William Taylor's Work on the West Coast.

It is necessary to make a digression and treat of work on the West Coast of South America, which hereafter comes into relation with what we have been discussing. October 16, 1877, Rev. William Taylor sailed from New York for the West Coast of South America, with a view to found in as many places as possible a good English school in every English-speaking community on that coast, under a liberally educated Gospel minister, who should also exercise a pastor's care over the people. This was not considered to be the end, but the beginning of an evangelical work among the Latin races of that part of the world. The plan was to meet the expense of the missionary in reaching the field by contributions in the United States, and perhaps to accept aid as necessity indicated in the contribution of school buildings and churches, while the support of the preacher-

teacher was to be got entirely on the field by school fees or voluntary contributions in the locality. Acting on this principle, Mr. Taylor visited and established work in Peru, at Calla, Linia, Mollendo, Avica and Tacna, Iquique, Pabellon de Rico, and Huanillas; in Bolivia, at Antofagista; and in Chili, at Calendra Copiapo, Coquimbo, Valparaiso, Talcahuana, and Concepcion. On the East Coast he established stations at Para, Pernambuco, and Manoas; and at Colon on the Isthmus of Panama. In the United States of Colombia, Santiago, Coquimbo, and other stations were occupied later on.

In 1884 the General Conference had action by which any Church outside of the United States, not included in any mission field of the Church, might become attached to an Annual Conference of its own election with the concurrence of the Bishop presiding at the same. At this time the mission in Concepcion had a school of a hundred and fifty pupils. In Santiago they had large school buildings, three stories high, with a hundred rooms and a gymnasium. The whole, when grounds and buildings were done, estimated to be worth $50,000.

At Coquimbo was a Methodist Episcopal church building, lighted by electricity, a comfortable parsonage, with thirty-six members, and a school building with one hundred scholars, and a staff of eight missionaries. At Iquique there were three missionaries; at Colon a Church of forty-six members, and a Wesleyan pastor; at Para, Brazil, there were twenty-nine members. Under the provisions of the General Conference, stated above, the mission in Brazil became a Presiding Elder's District in the New England Southern Conference, and those of Chili took the same relation in the Cincinnati Conference in 1890. The Presiding Elder Districts thus

formed remained intact till they became an integral part of the South American Annual Conference organized in 1893.

This same General Conference of 1884 elected William Taylor Missionary Bishop of Africa, which removed him from the supervision of this work, and it passed, June 6, 1884, under the control of the "Transit Building Fund Society of Bishop Taylor's Self-Supporting Missions."

When Superintendent Drees visited these stations in 1890 he recognized the value of the educational work that had been done, and coveted the means to develop the work in Argentina along the same lines; while he thought this, in turn, needed the strong evangelistic development of the Argentina Mission. The large outfits for higher education on the West Coast and the erection of good church buildings as surely needed aggressive evangelistic work as its cajolement.

Bishops Harris, Walden, Fowler, and Newman have visited the South American West Coast Missions.

At the session of the General Committee of the Missionary Society in Minneapolis in November, 1893, the "Transit and Building Fund Society" offered their entire missionary property in Chili, estimated to be worth $200,000, to the Missionary Society on condition that the missions in Chili be conducted on the self-supporting plan on which they had been founded and administered from their inception. The proposition was accepted by the Committee and the Board of Managers concurred therein, provided, that no funds be taken from the general treasury therefor. An appeal was authorized for $25,000 as a special fund for the work in Chili. There were in this field at this time more than forty workers. By this action, and the subsequent incorporation of all

the Methodist Episcopal work in South America into the South American Conference, diversity of policy disappeared.

14. Dr. Drees' Superintendency.

Under the pressure of local work and the general superintendency of the Mission Dr. Wood's health suffered greatly, and in 1881 he took a year's vacation, during which he made a visit to our work in Mexico for conference with Rev. Charles Drees, Superintendent of that Mission, concerning the common interests of Methodist Latin-American Missions. In 1887 Mr. Wood's health was again seriously threatened, and he plead as he had done repeatedly before, to be relieved of the superintendency, and Dr. Drees, who had seemed exceptionally familiar with the work in South America, through the conference alluded to with Mr. Wood, in 1881, was transferred from Mexico and appointed Superintendent of the South American work. He entered the mission welcomed by everybody, to administer its affairs at this new epoch in its history, and at the beginning of its second half century.

Dr. Drees landed at Montevideo July 25, 1887, and reached Buenos Ayres, the head-quarters of the Mission, the following day, entering upon his official responsibility on the first day of August following. When Dr. Drees had a little opportunity to become acquainted with the situation in South America, he was impressed that the nations of the future in this southern hemisphere were still in a formative stage, and that Protestant Christianity was here at the right time to influence society at the beginning of a new era in the development of these peoples. Two hundred thousand immigrants were landing on these shores each year, and the Prot-

estant element being not inconsiderable, created a vantage ground at all these points, while the Roman Catholics, torn away from early associations of the countries whence they came, and almost wholly neglected here, became peculiarly susceptible to evangelizing agencies. There was also observable in the country a modification of religious fanaticism, which in many Roman Catholic countries tends to violence, and the prevalence of an inquiring and tolerant spirit which made it possible to secure audience. The Roman Catholic clergy had but slight hold on the masses of the people, and that Church exhibited inability or indisposition to increase its agencies to keep pace with the growth of the population. All these things encouraged the new superintendent to hope that rapidly increasing results might follow wise efforts among the variety of elements in this vast field.

The first year, under the new administration, recorded at least one hundred and seventy-six genuine conversions, and the definiteness of the personal spiritual life exhibited was specially satisfactory. Four pastoral charges were reported, in the strictest sense, entirely self-supporting. These were: Buenos Ayres, First Church, Rosario and Carcarana, Central Santa Fe, and San Carlos. The Mission Press issued 850,000 pages of religious literature, which were read with avidity by the people.

The increase of the English-speaking population in suburban places around Buenos Ayres led to the multiplication of points where English congregations were established, and the need of a Seamen's Bethel was felt. The Buenos Ayres Circuit, under Dr. John F. Thomson's care, saw the greatest spiritual and temporal prosperity

of its history. The number of persons converted in advanced age was now, as it had been before, the subject of special observation. Dr. Thomson made a very acceptable visit several times during the year to Pigue, near Bahia Blanca.

At Rosario the English work under J. M. Spangler, begun a year before with some misgivings, progressed admirably, the sum of $10,000 in pledges was given for a church at Carcarana, while the American Church at Montevideo, the Montevideo Circuit, and Rosario Circuit were partly supporting their pastors, and the minor congregations, without exception, met all the expenses of their worship. The school income at Montevideo reached $1,700; that of Buenos Ayres, $1,200; Porto Alegre, $1,600; Asuncion, $750. Cash contributions to church building and church lots were encouraging; not less than $26,000, gold, was collected this year. Committees of organization in new places were actively engaged in developing societies, and the people had formed the habit of going every-where in aggressive work. Services were being conducted in Spanish, Portuguese, English, German, French, Italian, and by one person in Guarani.

The Spanish work under Juan Robles also developed favorably, and the importance of Rosario as a mission center became manifest. Its population and commercial importance were rapidly increasing. Mister Rudolph Gerber continued his work among the German and Swiss agriculturists scattered for forty miles along the line of the Central Argentine Railroad west of Rosario, and the German work in Rosario developed rapidly. In the up-river districts of the Parana and Uruguay fields vast tracts of fertile lands were thrown open to colonization,

which were being rapidly filled with immigrants. In the beautiful city of Parana a piece of ground worth $4,000 was donated by an American resident of the place. A valuable property was also secured in the important city of Mendoza, the emporium of a fertile region lying close under the Cordillera, on the frontier of Chili, at the junction of the Eastern and Transandine railways. In the southern province of the Brazilian Empire, Rio Grande do Sul, special interest was awakened in the condition of the numerous class of freedmen who were liberated by the emancipation decrees of the Brazilian Government. Romanism had done nothing to elevate the condition of these people under slavery, and they were thus devoid of the influence of a true faith which the slaves in the Southern United States had felt. The Annual Meeting this year (1888) gave its thought to the obligation of the Church toward these Brazilian freedmen, and toward the pagan element, the native Indians. At Porto Alegre, a thriving town of fifty thousand inhabitants, a night school was attended by fifty-two, "all slave women."

When Bishop Walden held the Annual Meeting of the South American Mission in Buenos Ayres September 19–21, 1889, he found twenty members of this body had a relation to Annual Conferences in the United States, of whom seventeen were present. The nationality of these workers attracted his attention. Of the first twenty, six were born in the United States, four in Spain, two in Great Britain, two in Switzerland, one in Italy, one in Portugal, and four in the Argentine Republic; and of these four one was of American parentage, one of Irish, one of Italian, and one of Anglo-Portuguese. Eleven of the number had been converted and called to

preach within the mission, and the same was true in the case of almost all the local preachers. The first death of any one directly connected with the mission had occurred; Rev. Francisco J. de Lemos had died at Asuncion the second day of the session. The countries occupied by the mission included an area estimated at a million and a half square miles, having a population variously estimated at from four to six millions.

Peru having become an integral part of the mission, Rev. T. B. Wood, D. D., was appointed Presiding Elder of the Peru District, as will appear in the section devoted to that country.

The Superintendent left Buenos Ayres February 20, 1890, to visit the work in Western Argentina and the "Taylor" Missions of the West Coast. He crossed the Cordillera and arrived at Valparaiso March 3; remained a little while in Chili; spent a month in Peru, and thence went into Bolivia for ten days. He returned by way of the Straits of Magellan, arriving in Buenos Ayres June 14, after an absence of four months. The aim of the journey was twofold: first, to confer with the missionaries in Chili concerning the unification of all Methodist work in South America in one Annual Conference organization; and, secondly, to respond to the earnest call of the brethren in Peru for help and to perfect their organization as a Methodist Church. Subsequent events have shown that our incipient work in Peru was then on the eve of its greatest and probably decisive trial. On the Superintendent's return to Buenos Ayres Dr. Thomson was dispatched on a tour through Bolivia, as elsewhere related.

The year 1890 had seen a great financial revulsion in the Argentine Republic, which affected the money mar-

ket of the world. No relief came from this great depression in 1891. Commerce had declined, industries languished, public works were paralyzed, and the laboring classes suffered from lack of work and excessive cost of living. People of all classes directly and indirectly related to the mission suffered in the calamity. But their fidelity and self-sacrifice proved equal to the emergency. The services were more largely attended than ever, and revivals occurred in many places.

The First Church, Buenos Ayres, under the pastorate of Rev. T. H. Stockton, closed the fifty-fifth year of its history with a number of enterprises on hand, offshoots of the central congregation having sprung up in different parts of the city and suburbs, notably in the portion of the city known as "La Boca," among the maritime peoples under Rev. W. C. Morris. Rev. Mr. Milne established a preaching service in the suburban town of Banfield. A North American normal school, a high grade educational institution, not directly connected with the mission, was inaugurated by Mr. Stockton. Dr. John F. Thomson, besides maintaining the activity and influence of the Spanish work in Buenos Ayres Circuit, pushed out new lines in all directions. Northward, in Calle Junin, near the aristocratic part of the city, the day school enrolled one hundred and eighty pupils, chiefly from the poorer classes. A day school with forty girls and preaching services was maintained in Calla Medrano, near the famous Palermo Park. At Belgrano, and a dozen miles beyond city limits at San Fernando, meetings were held. Westward, in Calle Pasco and in the flourishing town of Flores, also in San Miguel, and southwestward from the center, at two new places a mile apart, worship was established.

In response to an invitation a preacher was sent to the town of Balcarce, two hundred and fifty miles south of the city of Buenos Ayres, near the sea coast, having a population of about four thousand. Services were begun in a ball alley, and in six months sixty-two probationers were enrolled. Loberio and other neighboring towns felt the influence of this movement.

In Mercedes, lying westward of Buenos Ayres, and westward from that, at the town of Chivilcoy, Luis Ferranini gathered a number of evangelical witnesses, and the remarkable change manifest in their lives influenced other neighboring towns, so that an initial work began in them. Indeed, there were a score of towns in the province of Buenos Ayres which were now accessible to the mission agents.

Central Argentina, comprising Santa Fe and Entre-Rios, had five pastoral charges. The English work at Rosario, under Rev. J. M. Spangler, developed an unusual proportion of benevolent and charitable activities, among them being a night shelter for homeless wanderers, rendered destitute by the financial crisis, and a sailor's home. The large German community in Rosario requested a German missionary. On Entre-Rios Circuit an interest developed among the people of Waldensian descent; land was secured and $700 was contributed to erect a chapel. Much itinerating work was done in neighboring cities, but, with only two preachers in all of this most promising field of Entre-Rios, it was impossible to respond to the opportunities for church extension. The new work at San Juan, under Rev. V. Aguirre, in January, 1891, presented most encouraging features, $3,000 being contributed toward the first payment on property secured for the mission.

The second national division of the field, the Republic of Uruguay, received this year an important accession to its force in the transfer from the Mexico Mission of Rev. A. W. Greenman, who had had years of experience with Spanish work and was familiar with the Spanish language. Montevideo, the capital, had three pastoral charges. The Colonia Theological Institute was conducted by Rev. D. A. Ugon, a Waldensian minister, until its transfer to Buenos Ayres, where it continued under the direct supervision of Dr. Wood, until his transfer to Peru, as is stated elsewhere.

The year 1892 was one of peculiar trial, owing to the continuance of the financial depression which bore with special force on the provinces of Uruguay and Paraguay. Political agitation, and even actual armed revolution, created a feeling of uncertainty or actual terror, which prevented the people from attending night services. This disturbance was specially felt in Southern Brazil. Added to these two sources of interruption was the suffering and loss from the prevalence of the epidemic influenza, *la grippe*. Two prominent workers were removed by death. Miss Virginia F. Disosway died July 15; she was of noble Methodist ancestry, and exhibited a rare combination of Christian virtues, her successful service having endeared her to the Mission in Rosario, and to a wide circle elsewhere.

Rev. Thomas H. Stockton died July 29. Nine years before he entered the service of this mission. He was not only the efficient pastor of "First Methodist Episcopal Church, Buenos Ayres," but, as Dr. Drees wrote at the time of his death, "His conviction of the importance of educational work among the more wealthy classes led him to assume heavy responsibilities in inaugurating

a movement which, if prosecuted, as we trust it shall be, in accordance with his purpose, will be incorporated into the educational system of South American Methodism, and secure the perpetual memory and influence of Brother Stockton in the larger future which is before our Church on this great continent." Dr. W. P. McLaughlin was appointed to succeed Mr. Stockton in charge of the mother Church of South American Methodism.

Dr. Thomson was appointed Presiding Elder of the Central District, or so much of it as was not taken to constitute the Andine District, under C. W. Miller as Presiding Elder. At Mendoza a series of conferences were held, treating vital questions of controversy between the Evangelical Church and the Roman Church. On the Eastern District, over which Rev. A. W. Greenman presided, the financial depression was resulting in removals to Brazil, Argentina, or Europe, but the work was heroically maintained. An arrangement was effected at the Colonial Institute, now under Rev. D. A. Ugon, of the Waldensian Church, whereby the Waldensian Church of Italy and the Methodist Episcopal Church agreed each to furnish a professor, and assume proportionally the running expenses of the school. The work in Southern Brazil was interrupted somewhat by the revolutionary movements, which kept the people of this province in an uneasy state most of the year. The work in Paraguay suffered from the prevailing influenza and absence of workers, yet special meetings were held in nearly all the congregations. The "Western District" is treated under the section on Peru.

15. Peru.

We have seen the beginning of Methodist missions in Peru under William Taylor. Ten years later the aggressive energy of the Argentine Mission pushed its evangelistic pioneering methods up into this Republic. In 1887 Mr. Penzotti was appointed to Peru with a staff of experienced Bible colporteurs, with head-quarters in Lima, the capital, thence to push on to Bolivia on the south, and Ecuador on the north, as providences might indicate. He found acceptance with the people, and soon was preaching to a congregation of sixty persons.

On the 26th of July, 1890, while in Callao, without previous notification, he was arrested for prosecuting his evangelistic work in alleged violation of some legal technicalities, and thrown into the common jail, where he was compelled to spend his nights in a half-subterranean dungeon with from eighty to a hundred criminals of diverse characters, from common thieves to murderers. For more than eight months he was thus incarcerated, during which time the charge against him was tried by all the courts up to the Supreme Bench of the country. He was finally declared innocent and set at liberty. The interest and sympathy awakened in England and the United States, as well as in South American countries, in his case, led to the intercession of the United States and British diplomatic representatives, and the activity of the Evangelical Alliance, on his behalf, contributed to give to this an almost world-wide significance as a test-case in the struggle to secure a liberal interpretation of the letter of the law in favor of religious liberty in teaching and worship. It was a crucial event, and Penzotti had in him the martyr-spirit, without which the advancing tide of freedom over all

Peru, and in the adjacent republics, must now have been turned back indefinitely, if not finally.

The services in the little church at Callao were maintained during all the time of Penzotti's imprisonment. One great outcome of all this was that the Missionary Society resolved to prosecute the work begun under such difficulties, and to establish itself in Peru, making Lima the head-quarters. Rev. Thomas B. Wood, LL.D., so long connected with our South American Mission, was, in 1891, appointed Presiding Elder of this Peru District; and Penzotti, after eight months of rigorous imprisonment, was freed to work out still farther in pioneering colporteur-preaching in other regions according to the original purpose; and, accompanied by Mr. Fernandez, he proceeded to Ecuador, Colombia, Costa Rica, Nicaragua, Honduras, San Salvador, and Guatemala.

Peru appeared in the Minutes of the South American Mission as the Western District, with Dr. T. B. Wood as Presiding Elder, at the time of the organization of the South American Annual Conference, July, 1893. Dr. Wood reported five schools in Callao, preparations for a high-grade school in Lima, church organization well developed at Callao, and others in process of formation in and about Lima.

The Church at Callao numbered a hundred members, and Dr. Wood was developing a theological school, and inquirers showed a greater tendency to come for instruction. His high-schools also were satisfactory. But the special object of attention was the preparation for opening Lima, the capital, more fully to our work. Public conditions were not now favorable to this, as in the political world the liberal party was out of power. Yet, Lima was esteemed an important center of influence.

Penzotti and Fernandez were in Colombia, Bible canvassing was being carried on in Ecuador, Bolivia, and Southern Peru, and Dr. Wood wrote: "From every point the indications show that a far-reaching preparation of our work is going on in the hearts of these peoples. The old Quichua Empire, though divided among several republics, is still a unit in moral characteristics and tendencies. It was all once under the Viceroys of Lima. It is still vitally related to its old head-quarters. Our work must be strongly equipped in Lima and vicinity, and then must radiate far and wide. The elements are ripe for a strong circuit to be developed in points so situated as to be easily reached by rail from Lima and form an admirable, compact work."

16. Bolivia.

When the Superintendent of the Mission, Dr. Drees, returned in 1890 from his visit to Bolivia, he unexpectedly found the way open for Rev. Dr. John F. Thomson to make a journey overland, without expense to the Missionary Society, from Buenos Ayres to La Paz, Bolivia, and Dr. Thomson accordingly went on this tour, visiting the most important cities of Northern Argentine and Bolivia, delivering public addresses, attracting attention to our cause, and forming relationships which, it was judged, would be most valuable to the future of the work.

17. The South American Conference Organized.

The General Conference of 1892 defined the South American Mission as including the Argentine Republic, the Republics of Uruguay, Paraguay, Peru, and Bolivia, together with the State of Rio Grande do Sul, in the United States of Brazil, with its central station at the city

of Buenos Ayres; but it also passed an enabling act authorizing the organization of "The South American Conference," whose boundaries were not even limited to the territory described above, but which should embrace the continent of South America.

Bishop John P. Newman, after a patient and thorough investigation of the entire Methodism of the West Coast, and of that in the older territory of the mission in Argentina and neighboring States, in accordance with this provision of the General Conference, organized this mission into an Annual Conference in the City of Buenos Ayres, July 1, 1893.

The Society's report forcefully said: "The historic significance of this event will be as great, though not so fundamental, in the development of South American Methodism, as is that of the Christmas Conference in our Church in North America. By this organization Methodism declared anew her consciousness of a providential call and mission co-extensive with the Western Hemisphere, as with the world-wide parish." There were great interests to be considered in connection with the organization of this Conference. The larger object of the unification and harmonizing of all the work of the Church in all parts of the continent was to be secured, by which the work maintained by the appropriations of the Missionary Society, and that conducted in Chili and Brazil by the "William Taylor Building and Transit Fund," might be adjusted to each other. The report says: "A full understanding of the situation was to be sought, important questions of policy and method were to be considered, results under different and supposed irreconcilable systems were to be judiciously compared, divergent and possibly antagonistic interests were

to be considered, a line of policy and a plan of campaign were to be settled for a generation to come, and made harmonious with the march of Providence, and co-extensive with a continent."

Bishop Newman's address on the occasion of the announcement of the organization of the Conference is worthy of permanent record. We transcribe it here :

"Dear Brethren : At your request, and by authority of the General Conference of the Methodist Episcopal Church, I organize the South America Annual Conference, the requisite number of effective traveling preachers having made the said request.

"This action will unify Methodism throughout the continent, will remove a standing protest against our missionary policy, will provide for the effectual evangelization of Chili, will enable us to attend to the business of the Annual Conference with precision and regularity, will present to the Church at home a profounder claim for larger appropriations, and will secure to the Church of South America an annual episcopal visitation, which is necessary for the ordination of deacons and elders, the number of which annually increases. At the present time some of our preachers, who have been merely *elected for ordination*, mistake such election for the *rite of ordination*, and continue to administer the sacraments ; they do not understand that the election is only the authorization of the bishop to perform the rite of ordination.

"I am of the conviction that the organization of your Annual Conference will be an uplifting of our beloved Methodism, and place you in a commanding position throughout all the South American republics. Wherever I have gone in your provinces, halls and churches

were not found large enough to accommodate the people, and it is a cheering sight that two-thirds of all these gatherings were men, who by the influence of popery have become unbelievers or indifferent to the religious life."

At the conclusion of this brief but inspiring and impressive address, Bishop Newman said: "I hereby announce the following transfers," and thirty-eight traveling preachers from twelve different Conferences in the United States were made the charter members of the South America Annual Conference.

We include the complete list, as matter of record for the history of the mission and Missionary Society:

Charles W. Drees, George F. Arms, William F. Albright, James P. Gilliland, Ira H. La Fetra, and Rowland D. Powell, from the Cincinnati Conference; Thomas B. Wood, from the Northwest Indiana Conference; John F. Thomson, from the Central Ohio Conference; Almon W. Greenman, from the North Indiana Conference; Charles W. Miller, from the Central Alabama Conference; Andrew M. Milne, William Tallon, John M. Spangler, Juan C. Correa, Francisco Penzotti, Joaquin Dominguez, William T. Robinson, Juan Robles, Juan Villanueva, George G. Froggatt, and Rudolph Griot, from the New England Conference; William P. McLaughlin, from the Ohio Conference; Lino Abeledo, Antonio Guelfi, and George P. Howard, from the New Jersey Conference; Rudolph Gerber and Robert Weihmueller, from the Central German Conference; Ramon Blanco, Silvio S. Espindola, and Buel O. Campbell, from the New Hampshire Conference; Justus H. Nelson and Frank R. Spaulding, from the New England Southern Conference.

Probationers of the second year: Juan Canut de Bon, Harry B. Compton, James Benge, and Willis C. Hoover, from the Cincinnati Conference; Carlos Lazzare, from the New England Conference.

Probationer of the first year: James A. Russell, from the Illinois Conference.

These, together with Alberto J. Vidaurre, received as an effective elder on credentials from the Presbyterian Church in Chili, and Martin Arnejo, Remigio Vazquez, and William C. Morris, admitted on trial, form the complete list of members and probationers of the South America Annual Conference for the first year of its history.

The missionaries of the Woman's Foreign Missionary Society at this significant date were: Miss Eleanora Le Huray, Buenos Ayres; Miss Mary F. Swaney, Rosario; Miss Lizzie Hewett, Montevideo; Miss Mary E. Bowen, in United States; Miss Rebecca Hammond, Montevideo; Miss Elsie Wood, Lima.

The appointments for the ensuing year were announced July 4, 1893.

The Superintendent, Dr. Drees, thus forcibly characterized this important event in his report to the Board:

"This event is at once a consummation and a new point of departure. It marks the close of the first period in the history of our Methodism in South America, the period of exploration, of occupation, of experimental methods; the period of patient, persistent effort to make use of and enlarge partial openings, to establish upon a secure basis the legal status of our work, to break down unfounded prejudice so as to get vantage ground in public toleration for enlarged evangelistic operations. The results of this period fully

justify the large expenditure of money and the priceless personal toil and sacrifice employed during a period of fifty-seven years, and engaging such men as Pitts and Kidder, Dempster and Carrow, Norris and Lore, Goodfellow and Jackson, Carter, Thomson, and Wood on the East Coast, and William Taylor and his pioneers on the West. Among these results are to be counted the verification of a genuine providential call to the evangelization of this continent; the undoubted ascertainment of the fact that among the peoples of Latin America there is a widespread consciousness of spiritual need and preparation to respond to the truth of the Gospel; the demonstration of the adaptation of Protestant Christianity under the doctrinal and organic form of Methodism to meet this need; the ample testing of methods showing that the simple, direct preaching of the Gospel will find a hearing and produce its proper fruits in the conversion and sanctification of the people, and that the place of higher Christian education is that of a necessary complement, and not that of a substitute or antecedent, to Gospel work; the building up of a church community which to-day, after contributing its full contingent to the blood-washed multitude innumerable, "ever before the throne and the Lamb," numbers about three thousand souls; the creation of a converted native ministry in whose hands the interests of Methodism will be safe, and of a body of communicants who show ample and increasing consciousness of the duty and privilege of contributing to the maintenance and spread of the Gospel.

"The newly organized Conference comprises six districts, each co-extensive with a nation in the family of South American States, and one of them with exten-

sions into two adjacent countries. Thus our work extends to eight of the ten nations of the continent, in six of which ours is at present the only organized missionary agency for evangelistic work among the native peoples and in the national language."

The Argentine District embraced the Argentine Republic, about equal in extent to the Republic of Mexico, with a population of four and a half millions, rapidly augmenting by immigration from the countries of Southern Europe, and, though the Roman Catholic religion was the official religion of the State, yet there was entire religious liberty and toleration of all other faiths and sects.

Work was conducted in Spanish, English, German, French, and Italian. The national capital and five provincial capitals were formally occupied. The second commercial city of the republic, though not a capital, Rosario, the Chicago of the South, was one of our strongholds. Many smaller towns were stations in our work. In thirty-five places stated services were held, and many others were visited by our preachers in their evangelistic work.

Four missionaries of the parent Board, with their wives, 2 missionaries of the Woman's Foreign Missionary Society, 8 ordained and 20 unordained preachers, 25 teachers, and 29 "other helpers" formed the staff. Members, 886; probationers, 676; day scholars, 804; Sunday-school scholars, 2,198; property, $200,000; amount raised in the district for various purposes, nearly $28,000, United States gold.

The Brazil District lay in Brazil, a territory about equal to that of the United States, with a population of about seventeen millions, being the largest country in

South America. Although several Protestant Churches of North America were doing good work in various parts of this great nation, there seemed a providential necessity that the Methodist Episcopal Church should enter the Southern State of Rio Grande do Sul as more closely related in soil, climate, productions and people to the River Plate republics than to its own sister states. We were in force at Porto Alegre, and in the region open to Italian immigration; we were at the mouth of the Amazon; we were in the valley of the Paraguay and in the State of Matte Frasso, through our colporteurs.

The Chili District was the outgrowth of William Taylor's Self-Supporting Mission work. It is well to give the statistics of this part of the work at this historic turning point:

Missionaries from the United States: Preachers—ordained elders, 6; ordained deacons, 3; total, 9; elected deacons, 2; not elected, 1; total, 3; total elders and deacons, 12. Preachers who are pastors, 6; preachers who are teaching, 6; total, 12; wives of pastors, 5. Teachers other than preachers: men, 3; married ladies, 8; single ladies, 15; total teachers, 26. Total workers from the United States, 43.

Missionary workers secured in Chili: Preacher elected deacon, 1; local deacon, 1; not elected, 1; total preachers, 3; exhorter, 1; teachers living in the school, male, 2; female, 8; total teachers, 10. Other helpers: colporteur, 1; foreman printer, 1; wives of preachers, 2. Total native workers, 18.

Grand total of workers, 61; teachers employed part of the day, 25; grand total of all employed, 86.

Church work: Organized churches, 6; other congregations, 3; total, 9. Average attendance, 400; other

adherents, 500; total, 900. Sunday-schools, 8; officers and teachers, 43; scholars, 468; total, 511.

School work: Boarding schools, 6; day schools, 2; total schools, 8. Boarding students, 180; day scholars, 752; total, 952.

Orphanage, 1; children, 13.

Property owned, not including furniture (calculated in Chili currency; value, half gold): School buildings, 5, value, $345,000; chapels and parsonages, 2, value, $34,000; chapel in school building, 1, value, $8,000; printing office, not including presses, etc., 1, value, $10,000; total value, $397,000. Property rented: School buildings, 2; rent paid, $1,342; chapels and parsonages, rented, and orphanage, 4; rent paid, $4,000; total rent paid, $5,342.

Income: Tuitions in schools, $95,970; collected for pastors, $5,366; collected for rent, $470; collected for Sunday-schools, $982; collected for other objects, organ, orphans, etc., $750; sale of Bibles and religious books, $644; total, $104,182.

Contributed by schools to Gospel work, $7,120.

Printing: Tracts printed, 98,600; pages, 1,088,400; periodicals, 13,200; pages, 105,000; total pages, 1,194,600.

The Paraguay, Peru, and Uruguay Districts have been fully sketched in their relation to the general work. Paraguay embraced the capital city, Asuncion, and its influence reached into Brazil and the eastern districts of Bolivia. Peru District included Bolivia and Ecuador; Uruguay District, comprised all Uruguay, the Southern Province of Brazil, and one charge in the Argentine Republic, with a total population of nearly two millions. Montevideo, Trinidad, Porto Alegre and other cities on

the Uruguay River were the principal centers from which the work was anticipated to develop.

18. Woman's Foreign Missionary Society.

ROSARIO.

The Minutes of the session of the General Executive Committee of the Woman's Foreign Missionary Society, held in Cincinnati in 1873, record the fact that "very earnest applications were received requesting the extension of the work in South America." Previous to this the Society made a small appropriation for a Bible reader in Rosario, under the direction of Rev. and Mrs. T. A. Wood. During the year 1874 Miss Jennie M. Chapin was sent out by the New England Branch, and Miss L. B. Denning by the Northwestern Branch to open work in Rosario. These two young women sailed from New York January 21, 1874, and, as soon as they reached their destination, in March, they rented a house for their home and school, which they commenced with twelve girls, the number soon increasing to thirty-one. They found themselves confronted with great difficulties, as the priests taught the natives that it was a mortal sin to send their children to a Protestant school. The number of scholars, however, increased to ninety-five, and they were compelled to seek larger and more commodius quarters. So absorbing was the school that their outside evangelistic work had to be abandoned, and the missionaries took into their home a small number of children as boarders. For six years Misses Denning and Chapin prosecuted this work, when their health failed, and in 1880 they were compelled to return home. Mrs. E. J. Clemens, of Illinois, and Miss Julia Goodenough, of Michigan were appointed to Rosario in 1880.

Mrs. Clemens sailed on the "Montana" from New York, March, 1880, and on the 13th of the month the steamer went on the rocks on the Welsh coast, and Mrs. Clemens, with other passengers, was rescued, and, after exposure in an open boat for five hours, brought safely to land. She renewed her journey, arriving in South America in August, and was soon followed by Miss Goodenough. Mrs. Clemens took charge of the school and family at the home with the help of an assistant she had secured in Montevideo.

This school inaugurated the cause of Christian education for women in the country. Miss Goodenough commenced a second school, or a "primary department," which, after a few months, was discontinued.

In response to urgent appeals Mrs. Turney, of Michigan, was sent as matron. She arrived there May 19, 1881, and assumed the care of the home, and assisted in teaching. The health of Mrs. Clemens failed and she was compelled to return home, sailing from Rosario June 16, 1882. About this time many adverse circumstances checked the work. After the return of Mrs. Clemens, Mrs. Turney became seriously ill from overwork, and the home had to be closed. Miss Goodenough, who had continued the school until the family was disbanded, secured a room that she might continue the instruction of a class of pupils who desired to finish the school year.

On December 2, 1882, after a period of rest, Misses Chapin and Denning sailed from Boston on their return to their work, and arrived in Rosario February 9, 1883. They were warmly welcomed, and wrote, "Some embraced us as if we had been their own children, and some wept for joy."

As soon as possible a small house was secured, and the school reorganized on March 5, with twenty pupils. The serious derangement of the work made the task of bringing back system and order no easy one, but it was accomplished, and in a short time the number of pupils increased to forty. An appropriation was made by the General Executive Committee in 1882 for the building of a home, land was secured, a house modified, and the school moved to it March 3, 1883. The property was finely located on a lot 87 by 225, with fruit trees.

The school was conducted on a plan similar to Mount Holyoke, the girls taking turns in the kitchen and doing family work. A Spanish Sunday-school was organized and conducted by the women.

The boarding and day school was so ably conducted that it made a great impression on the city. The President of the Board of Education for the Province visited the school and offered Miss Denning a large salary to go into government employ, but she declined. On March 5, 1884, a second school was opened on the opposite side of the city, and soon had an increase of fifty pupils.

In the year 1887 a scourge of cholera visited the city, and the schools for a time were closed. Nine girls, orphaned by this scourge, were received into the home, and this necessitated enlarged accommodations, and repairs were made involving an expense of $1,000. But even with the increased room, the school grew, and they were obliged to refuse utterly to take either day scholars or boarders for lack of room. In 1888 Miss Mary E. Bowen, of Warren, R. I., was added to the corps of workers, and Miss Corbin, from Coquimbo, joined them as an assistant, but this relief was temporary, as both

these ladies were soon transferred to Montevideo, and Miss Denning and Miss Chapin were left alone again.

In 1889 the work passed through the crisis of a change of management, made necessary by the coming home again of the two faithful workers, who had carried the school for so many years. Miss Elsie Wood, daughter of Dr. T. B. Wood, Superintendent of the Mission, was sent out by the New York Branch and took charge of the work for the year, when Miss Mary F. Swaney, of Manhatten, Kansas, who had formerly spent some years in Mexico, and had an excellent knowledge of the Spanish language, was sent by the Topeka Branch. She arrived February, 1891. Upon reaching Rosario she found the house undergoing repairs and the children at their homes. Again, in April, the school was opened, and soon filled with as many as could be accommodated. Miss Disosway, who had gone to aid Miss Swaney, was taken ill with typhoid fever and died July 15, 1891. She was of noble Methodist ancestry, of sincere piety, and a beautiful, unselfish character. Her death threw additional care on Miss Swaney, who had the entire work on her hands. A new building was greatly needed in Rosario.

MONTEVIDEO.

In the year 1878 the Woman's Foreign Missionary Society commenced work in Montevideo. The visit of Mr. Thomson to the United States increased the interest in South America. Mr. Thomson represented that there was an excellent opening for woman's work, and a lady could be found there eminently qualified to take charge of it. The Society made an appropriation for the support of a teacher and rent of a school-room. The person employed was Miss Cecilia Guelfi, a native

of Argentina, and a young woman of superior talents. She began her school February 10, 1879, with forty pupils. She met with opposition at once from the priests, but, notwithstanding this, the school increased, she was compelled to make two departments, and to secure an assistant. The notice on the building, "Evangelical School," was sufficient for the owner to desire them to vacate, and they were compelled to move. In 1883 Miss Guelfi wrote, "The number of pupils now is 159." During this year other schools of a lower grade were organized. In 1885 the schools had increased to seven, with 450 scholars. After eight years of most efficient service Miss Guelfi died April 19, 1886. Her death was an irreparable loss to the work.

After her death the schools, which had increased to fourteen, with over 500 pupils, were under the supervision of Rev. A. Guelfi, a brother of Miss Guelfi. In 1888 Miss Minnie B. Hyde, of Michigan, was sent by the Northwestern Branch. She undertook the superintendency of the work, aided by Miss Bowen, who had been at Rosario.

On Children's Day, June 28, 1890, eleven members of the High School joined the Church on probation, and revival influences were felt during the year.

Miss Hewitt, formerly of Mexico, joined the mission in 1886, and Miss Hammond in 1892. A new and valuable property was purchased during the year 1894 in a fine location.

BUENOS AYRES.

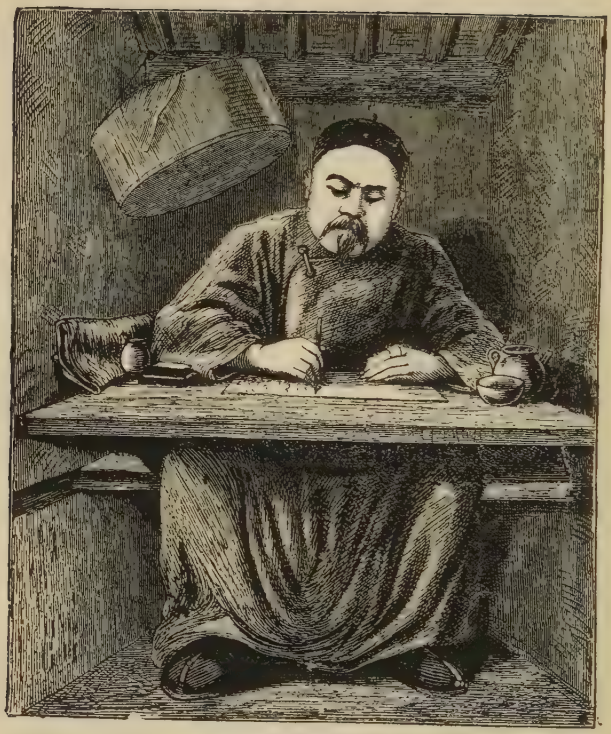
In August, 1883, a stirring appeal was received by the Woman's Foreign Missionary Society from Mrs. Rev. J. F. Thomson, of Buenos Ayres, asking the Society to assume the support of a school, which had been organ-

ized among the poor, and cared for by a layman. The results of the first three years of this school were wonderful. Through its influence entire families were brought to Christ. Out of it grew a religious paper, taken and read in scores of families. This school was known as the "Girl's Evangelical School," and Miss Goodenough, who had been in Rosairo, was selected to take charge of it. A second school was established, known as the "Ragged School," located in the western part of the city.

Miss Goodenough married, and so the large school was left without care, only as given by the resident missionaries, until the arrival of Miss Eleanora Le Huray, of Summit, N. J. She soon infused new life into the school and devoted herself to all forms of Christian work. She developed very soon a training school, to raise up teachers for evangelical schools in all parts of the republic.

PERU.

When Rev. Dr. Wood went to Peru in 1891, his daughter, Miss Elsie Wood, accompanied him as representative of the Woman's Foreign Missionary Society. Soon after her arrival in Callao she rented a room and quickly had a group of native children. The first school was opened September 15, 1891. On January 4, 1892, a second school was started, and in 1894 nearly two hun- children were receiving education.



A Chinese Student.

PART V.

MISSIONS TO CHINA AND THE CHINESE.

Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.—Isa. xlix 12.

CHINA is a colossal empire, whose area comprises one tenth of the habitable globe, and whose population numbers over four hundred millions. China proper is about one half the size of all Europe. How to give the Gospel to the millions of this vast empire has ever been no insignificant part of the stupendous problem of evangelizing the world. When the present century opened with its revival of the missionary spirit, impassable barriers to the entrance of Christianity into China seemed to exist in the laws which for centuries had prohibited foreigners from landing upon those shores, except at a single point, and there only for purposes of trade. But this mysterious land was a jewel of priceless value, and was earnestly coveted by faithful hearts to deck the crown of the world's Redeemer. Long before Christian missionaries were allowed to enter it they were waiting at the threshold, desiring to do so whenever the opportunity occurred.

In 1807 the London Missionary Society appointed Rev. Robert Morrison to this field. But vessels sailing from England were not allowed to take missionaries to India or China, and he, therefore, proceeded in January, 1807, to New York, and thence embarked for Canton,

where he arrived in September of the same year. Hon James Madison, then Secretary of State of the United States, gave him a letter commending him to the United States consul at Canton, China; but the British officials threw all possible obstructions in his way. He at once began the study of the language, and his manner of life was so retiring that he escaped for the most part the vigilance of the officials. In two years he was appointed translator to the East India Company, which gave him a subsistence, and at the same time purchased for him an undisturbed residence in Canton, and enabled him to prosecute with untiring industry those great literary labors by which he finally gave the Bible to the Chinese.

When missionaries were sent to reinforce him they were not permitted to land, and were compelled to betake themselves to the "out-stations," as the islands of the Indian Archipelago and the countries of Southern Asia were called, throughout which thousands of Chinese were scattered for purposes of traffic. Here the missionaries set up schools and presses, and opened churches at the threshold of China.

In 1828 severe prohibitory laws were passed by the Government of China against the sale and use of opium, a pernicious traffic in which had been introduced from India. By this the British were exceedingly exasperated, and in all possible ways sought to evade those laws. Some military demonstrations were made by the British in 1831 and 1834, with a vain hope of intimidating the Chinese. In 1838 the Chinese Government made the use of opium a capital offense, and in 1839 they destroyed $20,000,000 worth of opium stored at Canton, and took other such energetic measures as drove the traders from Macao to Hongkong.

Thus commenced the hostilities now known as the "Opium War," eventuating in the treaty of August 29, 1842, by which four other ports were opened to commerce, namely, Amoy, Foochow, Ningpo, and Shanghai, and increased facilities of trade were granted to all nations.

The United States, by treaty of July 3, 1844, obtained even greater advantages than Great Britain, and the next year France stipulated for the toleration of Christianity in the five ports; and by later treaties the United States have secured all the advantages given to other nations, whatever these may be. From the "outstations," where they had been delayed as if for preparation, missionaries, teachers and presses now at once poured into the empire, and the work of its redemption vigorously began.

1. Origin of the Methodist Mission.

Methodism at this time had not a representative in all Asia; but a fervent desire to enter the door which the providence of God had thrown so widely open began to pervade the denomination. It seemed as if the whole broad empire had been made accessible by the Almighty to the labors of missionaries, and Methodists were not likely to fail in meeting their proportion of the consequent responsibilities. This was voiced in many ways—in articles in the periodical press, in the action of conferences, in communications to the Secretary and Board, and in that undefined something which so often makes audible to the soul the presence of a great idea in the public mind and heart. Occasionally this voice became articulate.

In April and May of 1835 the "Missionary Lyceum" of the Wesleyan University, at Middletown, Conn., had

been discussing the propriety of establishing a mission in the interior of Africa, which led to a discussion of the broader question, "What country now presents the most promising field for missionary exertions?" The Chinese Empire was warmly advocated, and the Lyceum resolved that the Methodist Episcopal Church should send missionaries and a press at once to the field. A committee, consisting of B. F. Tefft, D. P. Kidder, and E. Wentworth, were appointed to prepare an address on the subject to the Church. This paper appeared in the "Christian Advocate" of May 15, 1835, occupying three columns with a very full exhibit of the field and its claims. The anniversary of the Missionary Society was held on May 11 of the same year. Dr. Fisk, of the University, was one of the speakers, and in addition to the resolutions assigned him for discussion he offered an extemporaneous one, recommending a mission to China, which he "advocated in a most impressive and eloquent speech," and proposed an immediate subscription for the purpose. One gentleman offered to be one of ten to raise $10,000 for the purpose, and $1,450 were actually subscribed on this occasion. On May 20, in view of this, the Board recommended the Bishops to select and appoint a suitable man to open a mission in the empire of China. Ten years, however, elapsed before the work was begun.

We learn from the recorded proceedings of the Board of its meeting of November 20, 1844, that Dr. Dempster, the pastor of Vestry-street Church, New York city, was present, and avowed a purpose on his part of visiting China at his own expense, with a view to exploration for the establishment of a mission there; and a strong committee on the subject was appointed. At the next meeting the Board became pledged to the estab-

lishment of a mission in China if the reports received from Dr. Dempster should warrant it. Manifestations kindred to these were frequently appearing.

The twenty-seventh anniversary of the Missionary Society was held in the Mulberry-street Church, New York city, on Monday evening, May 18, 1846, Bishop Janes presiding. After stirring speeches came the collection, during which Dr. Walter C. Palmer, now very widely known, arose and proposed to be one of thirty to give each $100 a year for ten years to support a mission in China. Even at that time it was deemed necessary to make some such long provision, because the impatience of the Church for results, which the far-seeing well knew could not be at once gratified in China, was likely to lead to discouragement. Two responses to the proposition were made upon the spot, and several others were soon sent in. In a month the number of responses was increased to eleven. The General Committee met in joint session with the Board immediately after the anniversary, namely, on May 20, 1846, and China was placed on the list of foreign missions, with an appropriation of $3,000 for two missionaries, $1,500 of which was for their support, and $1,500 for their outfit and traveling expenses. Married men were to be preferred.

The great Head of the Church has always an instrument prepared for each appointed work. So it was in this case. A lad, by the name of Judson Dwight Collins, had been converted, at the age of fourteen years, in the great revival at Ann Arbor, Michigan, which took place in the years 1837–38, under the labors of Rev. E. H. Pilcher. The boy was fond of study, and when the State University was opened at Ann Arbor he entered it with its first class, and in due course graduated, in the

year 1845. He loved souls, and was an unwearied laborer in every possible field of usefulness, alike zealous as Sunday-school teacher, Sunday-school superintendent, class-leader, exhorter, and local preacher. He became an active member of the "Society of Inquiry" of the institution, devoted largely to missionary interests. He read every thing he could lay his hands upon with respect to China, and the chief desire of his soul seems to have been to carry the Gospel to its unsaved and uncounted multitudes.

He had written to Dr. Durbin on the subject, but received for reply that our Church had no mission there. At the session of the Michigan Conference for 1845 he wrote also to Bishop Janes, opening his heart in respect to China, and expressing a conviction that God had called him to this special work. He begged the Bishop that he might be appointed to China. The Bishop explained to him that not even the most incipient steps had as yet been taken toward establishing this mission, and that funds must be raised, and that probably much time would elapse before the work could begin. The sublime response of this young hero was, "Bishop, engage me a place before the mast, and my own strong arm will pull me to China, and support me while there."

In the following December events had so far matured that Bishop Janes, unaware of Mr. Collins' address, wrote to his brother, Rev. W. H. Collins, that there was now a strong probability that our Church would establish a mission in China, and advised the young man at least to defer his plan of working his passage to China till the ensuing May, when something definite would doubtless be done by the General Committee on the subject.

These interesting facts were communicated by Bishop Janes to Bishop Hedding, who had the charge of foreign

missions, and they were held in reserve for the ripening of events, which, as we have seen, took place in May, 1846. But Bishop Hedding considered himself instructed by the Board to appoint only married men, and as Mr. Collins was single he felt that he could not appoint him, though evidently greatly inclined to do so. At the meeting of the Board, held October 21, 1846, Bishop Janes presented the case, at the recital of which the Board were greatly affected, and promptly resolved, "That, should Bishop Hedding deem it expedient to appoint the brother from Michigan, alluded to in the remarks of Bishop Janes, the Board will concur in the appointment." It is needless to say that he received the appointment.

At a meeting held December 16, 1846, the Board recommended that *two* young men should be sent to China, one to be temporarily the superintendent of the mission, and they raised a committee, consisting of Messrs. Kidder, Peck, and Pitman, to collect information, and report in respect to the establishment of the mission. This was, doubtless, pursuant to correspondence which it was known the bishops had been carrying on with Rev. M. C. White. He had been highly recommended for the work, but the appointment of Mr. Collins led the Bishop to prefer an older and more experienced man than Mr. White, who should become the superintendent of the mission. Months of hesitation and delay ensued, and it was not till the year 1847 had fully opened that Mr. White received his appointment.

By a singular train of providences Mr. White was unexpectedly substituted at the last moment for the man originally designated for this work. The time of departure was just at hand. He hastened to Rochester, and was married to Miss Isabel Atwater, who had con-

secrated herself to mission work from her espousal to Christ, and longed to go to the heathen. Other preparations also were hastened, and the first company of Methodist missionaries for China left Boston on the 15th day of April, 1847.

On the 26th of March, 1847, the Committee of Inquiry reported to the Board, and their report was accepted. The most important item of that report had respect to the location of the mission. Inquiry on this point was of necessity restricted to the five open ports. Of these the committee gave their preference to Foochow, the capital of the Fokien province, situated on the river Min, thirty miles from its mouth. It was quite inaccessible and entirely without commerce, and the people not favorable to the introduction of foreigners; but it was the only one of the open ports as yet unoccupied * by Protestant missionaries, while every false and foul superstition had here its representative. It was, moreover, a field of no ordinary claims. Half a million of souls, (since doubled in number,) thronged its lanes, its hillsides, and its waters. It was the political and literary center, and has since become the commercial center, of a province containing twenty-five millions of inhabitants. The committee were determined in their choice, also, by the opportunity afforded our missionaries to accompany, in their outgoing voyage, Rev. Mr. Doty, of the American Board, bound for Amoy, in the southern part of the Fokien province, the dialect of which city was quite similar to that of Foochow. Important recommendations in respect to other matters were also made by the committee, all of which were adopted by the Board. The

* Such was the opinion of the committee, but Rev. Stephen Johnson, of the American Board of Commissioners for Foreign Missions, had come to Foochow from Bangkok, Siam, some little time previous.

Foochow.

same committee also prepared a careful letter of instructions for these missionaries, the first of our Church to round the Cape of Good Hope.

2. Entering the Field.

The "Heber" bore them safely over the ocean, and they reached Macao on the 4th of August, 1847, having been on the journey nearly four months. They proceeded at once to Canton, reaching it by the 7th. On the 12th they took their departure for Hongkong, reaching that place on the 14th. Here they remained a week, and then left for Amoy, where they arrived on the 28th, and were made welcome by Mr. Doty to his own home. A day or two of rest, and they left for Foochow. On the 4th of September they were beneath the bold peaks and highlands at the mouth of the river Min. Slowly they proceeded up the river, and by the 6th had landed. The brethren of the American Board hospitably opened to them a house which had been rented for one of their own missionaries, where they bowed in devout family thanksgiving to God for their escape from the perils of the deep, and in prayer that God would help them to be messengers of light and life to the benighted myriads around them. Methodism was at last planted in China, never, we hope, to be uprooted.

Six or eight miles above Foochow (Happy Region) the Min separates into two branches, and re-unites at a point as far below the city, thus forming a fertile island, some sixteen miles in length and three or four in width. Foochow is situated to the north of the northern branch, and about equally distant from the extremities of the island. In the river, just abreast of the city, is another small island, densely populated, called Chung Chan by the foreigners, but Tong Chin by the natives

that is, Middle Island. It is connected with the city by the celebrated "Bridge of Ten Thousand Ages," or the Big Bridge. This bridge is about a quarter of a mile long, and thirteen or fourteen feet wide. It has thirty-eight solid buttresses. Immense stones, many of them a yard square and forty-five feet long, extend from buttress to buttress, and upon them a granite platform is laid. A similar bridge of seven arches also connects Middle Island with the larger island, already described. A great thoroughfare connects the bridges.

The missionaries were able to secure premises for their occupation on this Middle Island, near its head, fronting the river, and within sixty feet of the great thoroughfare. They at once began to repair and remodel the premises for their dwelling, for Chinese houses are utterly unfit for occupancy by foreigners without much alteration.

Foochow is a walled city, the wall distant at least two miles from the river; but thousands of inhabitants live on the north bank of the river, outside the walls. This extra-mural part of Foochow is called Nantai. From an adjacent mountain, which they ascended a few days after their arrival, our missionaries beheld what seemed to be five hundred villages, of at least one thousand inhabitants each, all at that moment ignorant of even the name of our blessed Christ, and they cried out, "Who is sufficient for these things!"

Thus quietly housed, they devoted themselves to the study of the language. They carefully used their little stock of medicines in administering to the sick, and were marvelously successful, often in cases where the native physicians had utterly failed to give relief. They also distributed some tracts, ten thousand of which they had bought of Dr. Ball, and portions of the Scripture,

Rev. Judson D. Collins.

which had been translated by Dr. Medhurst, which were accepted with eagerness by the people. In time the Kiau San house, beautiful for prospect, was erected, and afterward the Kalau Orchard house, on the same range, south of the river. In the course of a year our mission began to be fairly at home in Foochow.

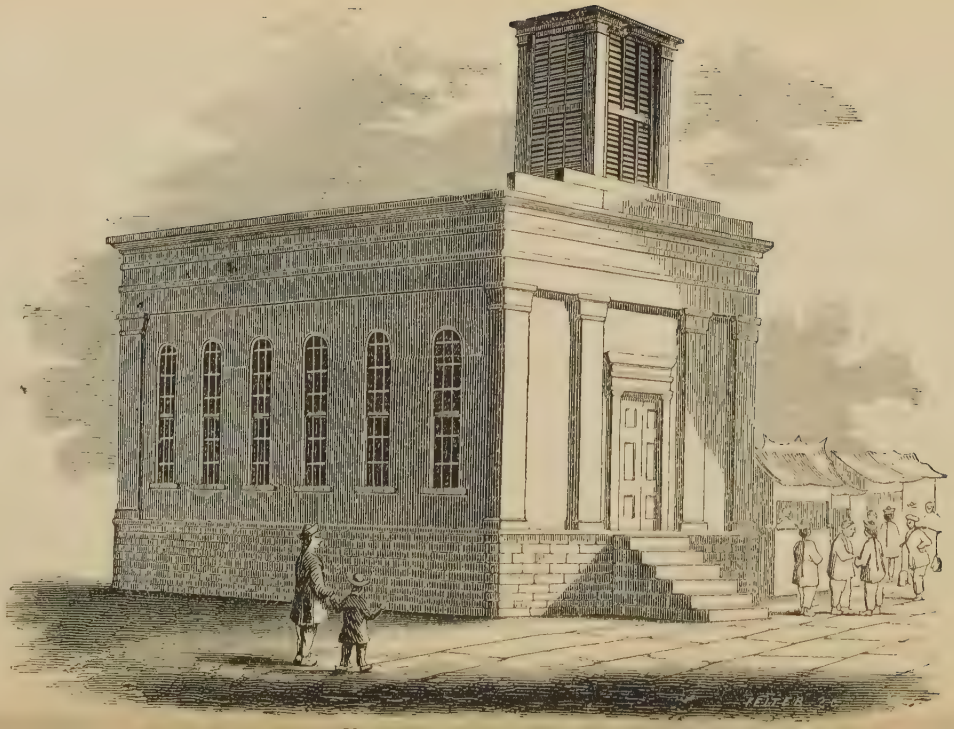
In October Mr. Collins made a vigorous effort to get a foothold within the walls of the city. He rented quarters, and partly prepared them for his use, when, because of the public excitement, he thought it prudent to relieve the owner from the lease. Afterward he rented a room in a temple, but with the same result. The missionaries also turned their earliest attention toward a press, and forwarded recommendations to the Board on this subject.

On October 14, 1847, Rev. Henry Hickok and wife, of the East Genesee Conference, and Rev. Robert S. Maclay, embarked from New York in the "Paul Jones," to reinforce the mission. They reached Foochow on April 15, 1848. While on the coast from Hongkong to Foochow Mr. Hickok was seized with diarrhœa, which developed into dysentery, and left a chronic inflammation of the bowels that excited apprehension. His feebleness continued, till he was compelled to retire from the field in the early part of 1849.

At the earliest possible period our missionaries opened schools, employing native teachers for them, the missionary visiting them to give religious instruction, and to conduct the devotions. The first of these schools was opened on February 28, 1848, with eight boys, and was very promising, but had soon to be suspended because so much of the mission force had been disabled. The girls' school was opened by Mrs. Maclay with ten pupils, and became of very great interest. A mixed

school was opened, and was taught by Mr. White The first Sunday-school was organized March 4, 1848, of which Mr. Collins gives the following account: "I had appointed half-past nine as the time for the children to come, but most of them were present by eight o'clock. I observed that the day was a new era in their lives, and that they had no correct notions of its sanctity; they were far more boisterous and noisy than was proper. By gently rebuking them, and placing a trusty person over them, they were in a good degree kept in order. At the time appointed I went, in company with Brother White, to the school-room. All were quiet. We sung in Chinese the long meter doxology, to the tune of Old Hundred. The Lord's Prayer was then read in Chinese, and explained, and, all kneeling down, Brother White led our devotions in the use of the Lord's Prayer in English. The second chapter of St. Matthew's Gospel was then read and explained, the boys being frequently questioned individually in regard to their understanding of it. They seemed interested through the entire service. We closed at eleven o'clock with singing and the Lord's Prayer." Mr. Collins says: "It was a sight to gladden the angels. These little Chinese boys, hitherto nurtured in the darkness of heathenism, and in the midst of idolatrous rites, assembled for the purpose of studying the claims of the great Jehovah to our worship, and his denunciation of all creature worship."

A small chapel in Nantai, rented for the distribution of tracts, with no thought of using it for a chapel, was the only one we had in China. Fifty persons might possibly have gotten into it, but the crowd surging by supplied an ever-changing congregation; one and another, with his bundles or his tools, dropped in, to hear for a little while, or to make his remarks and depart, but, perchance, to be



impressed. The Chinese are very fond of hearing public discourse; and connected with the restaurants everywhere audience-rooms were found, where public talks were held. These audience-rooms, and other like places, for the time being served for chapels. The erection of the first church did not take place till the year 1855. On petition of the mission, the Board then granted power to proceed to build, and the Churches of New York and vicinity furnished $5,000 toward the object.

A plat of land was purchased on Iontau, the main street leading to the south gate of the city outside the walls, and distant from them about three quarters of a mile, and a solid and comely brick and stone structure put upon it, crowned with a cupola, in which was placed a bell. The Chinese thus had their eyes and ears opened to our purpose of remaining in China. The church was called "Ching Sing Tong"—"Church of the True God," which title was carved on a tablet of porphyry over the door, to be read daily by thousands of passers by. This house was dedicated on Sunday, August 3, in the presence of several missionaries of various denominations, and of an orderly and attentive congregation of Chinese, who filled it to its utmost capacity.

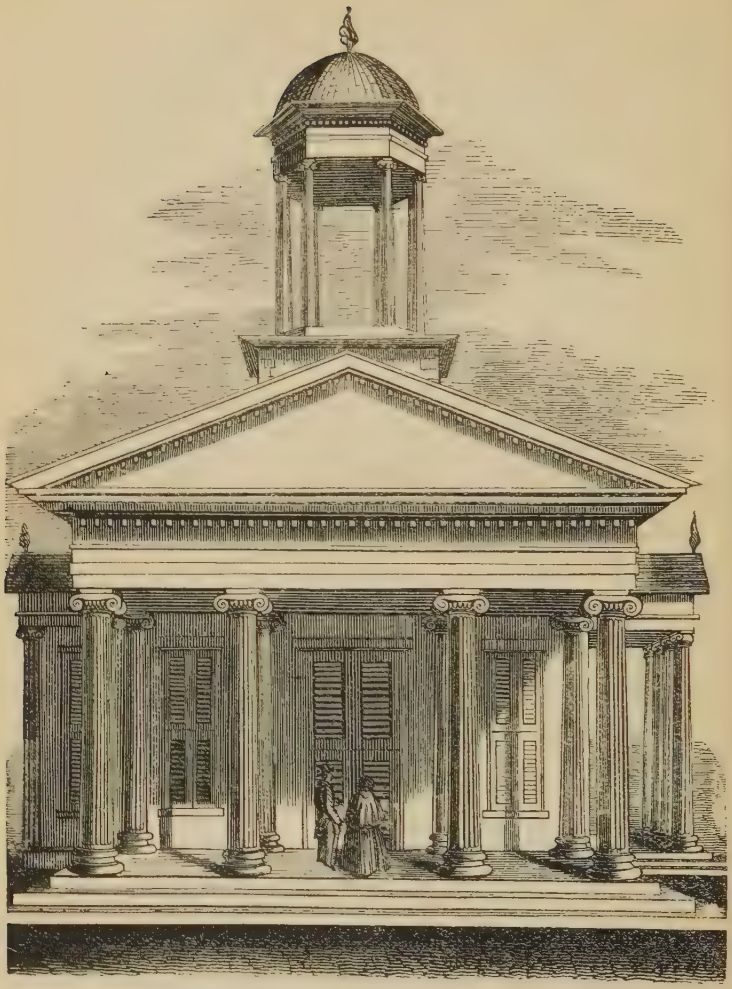
Having succeeded so well in this first church enterprise, an eligible lot was purchased in close proximity to the homes of the missionaries, with a view to the future erection of a second church edifice. A very large foreign community were in this neighborhood, and they became very desirous for the church to proceed, and offered to aid in its erection if there could be added an audience room for them for English preaching. Fifteen hundred dollars was placed at the disposal of the mission for this purpose, and the building was decided upon

The Chinese part of this church, called "Tienang"—

"Heavenly Rest"—was dedicated October 18, 1856, Dr. Maclay officiating. It is a very tasteful edifice of brick and stone, with interior finishings of hard wood. Here the service is very orderly, a model to the Chinese of Christian worship. The English part of the church was dedicated December 28, 1856, Dr. Wentworth (who had arrived the year before) preaching from 1 Kings ix, 3: "And the Lord said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there forever; and mine eyes and mine heart shall be there perpetually."

3. Progress and Vicissitudes.

The year Mr. Hickok departed Mr. Collins was severely attacked with typhus fever, for which he was treated with great skill by Dr. White, by which his life was prolonged, though he never fully recovered his strength. As soon as he was able he made an excursion as far north as Shanghai, which gave him an opportunity of observing other missions, while he was recruiting his health. His observations during this journey evidently impressed him with the importance of making a strong mission, as a center of influence in China, and with this in view the missionaries earnestly solicited the Board to send forward reinforcements. In the meantime, those on the ground were working earnestly, distributing Bibles and tracts, preaching and telling the saving truths of Christ, and making occasional excursions for these purposes. Two millions of people, without God and without hope, were within half a day's walk of the mission premises; and by these extended excursions, in making which they were not interfered with, the missionaries became acquainted with multitudes. With formidable



Tienang, Church of the Heavenly Rest.

difficulties staring them in the face, they had yet a full, clear faith in the final evangelization of China.

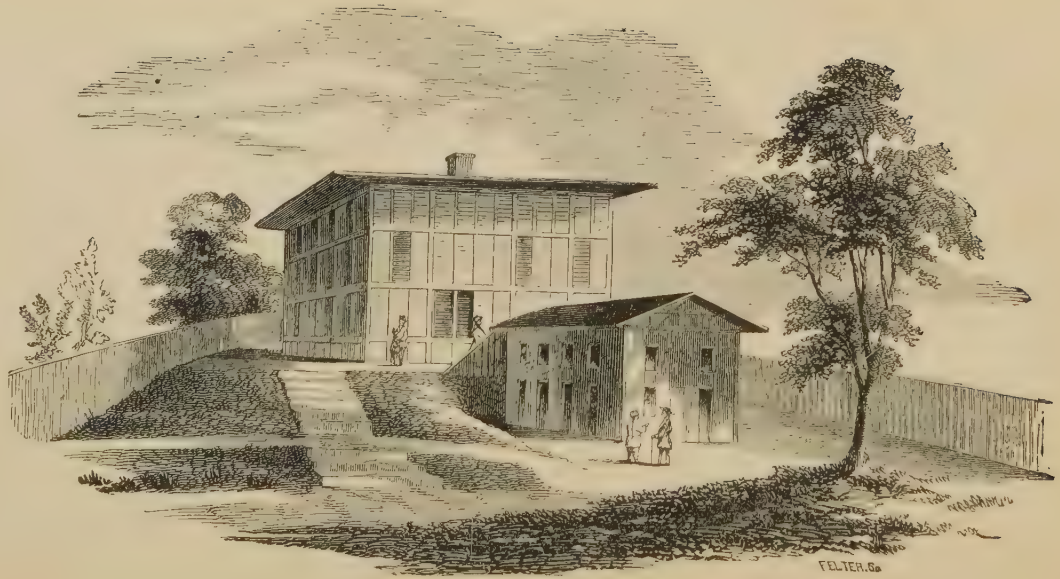
The superintendency of the mission had hitherto devolved upon Mr. Hickok, but in the early part of 1850 Mr. Collins was appointed to that office. With great modesty he accepted the office, and pushed on the work with new vigor. But his health had been undermined, and as the warm season of 1850 approached he began to feel that his life-work was done. For months he was drooping, till at length, wasted to a skeleton, he reluctantly yielded to persuasion, and left China on the 23d of April, 1851. In returning to the United States he preferred the route by the way of California, because he had heard of the immense immigration of Chinese to that land, and had perceived the incalculable reflex power upon China of a Chinese mission in California, and wished to give the matter his attention. He reached San Francisco on the 14th of July, and at once busied himself projecting plans for the Christianization of the Chinese on the Pacific coast. His strength continued to fail from month to month, and on the 13th of May, 1852, in his thirtieth year, he ceased to suffer, and the Lord put on him a missionary's crown. Seldom has one so young accomplished so much.

The year of Mr. Collins's departure from the mission witnessed the accession of Rev. Isaac W. Wiley and wife, Rev. James Colder and wife, and Miss M. Seely, the latter, soon after her arrival, becoming the wife of Mr. White. The entrance of these fellow-laborers gave a new impulse to the work. The translation and printing of the Scriptures, which had been early undertaken, now progressed as rapidly as could be expected. Preaching was regularly maintained at both chapels.

The years 1853 and 1854 were, perhaps, the most dis-

couraging to the mission of its entire history. Sickness and death had made sad havoc among the workers, and now Mrs. White's health, too, was failing; and in the course of the year Mr. White had permission to return home with her. Moreover, differences of opinion that were by no means healthful for the work had sprung up among the missionaries. The most serious of them were in respect to the duties and powers of the superintendency; and as to the proper word to be employed in the Chinese tongue as the name of the Divine Being. But there were also differences of a minor nature.

For two years the local authorities of Foochow had declined to authorize the building of the new church, dwelling, and hospital, at that time projected by the mission, and authorized by the Board, but which, as we have seen, was built, after a delay of years, and dedicated in the year 1856. The arrest of this important work, for the time being, was a sore trial to the missionaries. The Chinese rebellion was then on foot, and the Revolutionists were gradually nearing the coast, and, as some supposed, were threatening Foochow. It was judged best, in view of the danger, for Mrs. Maclay and Mrs. Colder, who were in feeble health, to retire to Hongkong, under escort of their husbands. Dr. Wiley and wife were left alone in the field, both of them with health greatly impaired. They felt that the danger to the city was not imminent enough to excuse their withdrawal. Being very feeble, the melting heat of the summer sadly affected Dr. Wiley. An excursion, made by himself and wife on the river, invigorated them somewhat, but in another excursion to the mouth of the river, to avail themselves of the bracing sea-air, they were unfortunately caught by a typhoon, and for days were beaten about, drenched by the rains, and in great peril



Mr. Gibson's School-house at Foochow.

The effects upon Dr. Wiley and his wife were very serious, and from them they never fully recovered. Mrs. Wiley died in November, and the doctor was ere long compelled to return home in bodily weakness and the sorrows of bereavement. To crown all, Mr. Colder, under date of November 5, gave notice that he had withdrawn from the mission, having been led to entertain views of Church polity and practice different from those of the Methodist Episcopal Church. The schools were deserted, the missionaries, scattered; death had been relentless; all was dark and unpromising; but the Board courageously said to the Church, in their report: "Let us hold fast our faith in the China mission, and trust in God."

On the death of Mrs. Wiley and the withdrawal of Mr. Colder, Mr. Maclay returned to Foochow, and Rev. Erastus Wentworth and wife and Rev. Otis Gibson and wife were sent to his relief. The former arrived in Foochow, June 18, and the latter, August 13, 1855. Mrs. Wentworth had been a long time in a debilitated state, and the voyage had not, as was hoped, improved her. Her soul was thrilled with the prospect of mission-life, and every thing in China was beautiful to her. But higher things awaited her, and, steadily declining in health, her spirit escaped to heaven on the second day of October next after her arrival in China, she not being four months in the field.

Preaching, teaching, and distribution, were all resumed. The rebellion began to develop features not so favorable to foreigners and Christianity as had been hoped, but it had called attention to religious subjects, and awakened more freedom of thought. Mr. Maclay was able to say, under date of September 30, 1854: "It is not yet our privilege to report any direct conversions to Christianity in connection with our own labors among

this people, but we have evidence, to our minds most convincing, that the blessing of God attends our work here." The congregations in the chapels were attentive as never before, and there was greater effect from the preaching of the word, which was now done with increased pointedness, earnestness, and frequency. The Board, evidently less hopeful, say, "This mission is pre-eminently a mission of faith;" and they comfort themselves with the blessed outcome of the long continuance of apparently fruitless labors of Dr. Judson in Burmah. Neither Board nor missionaries were aware how near at hand was the set time to favor Zion, and the beginning of their triumphs for Christ in China.

The Mission was pressing the Board for female teachers. The school opened by Mrs. Maclay, but suspended for awhile because of her inability to attend to it, was reopened under the joint care of Mrs. Maclay and Mrs. Gibson, and during the year about thirty girls were in attendance. This was an expedient for the time being till more permanent provision could be made for the education of girls, and it was continued with excellent results till the Misses Woolston arrived, in 1858. The whole machinery of the Mission was once more in operation.

4. The Dawn of Day.

On Sunday, July 14, 1857, a memorable scene took place at the Tienang Church, namely, the first baptism in our mission. The convert was a tradesman, named Ting Ang, forty-seven years of age, with a wife and five children, and a large circle of kindred. For two years he had been dropping in at the Iongtau Chapel, and had obtained some of the books distributed. He frequently called in at the day-school, by the teacher of which he was brought to the morning service at Tienang

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Ting Ang, the First Convert.

Church, and the missionaries thus made his acquaintance. They carefully instructed him, and he commenced private and family prayer. Messrs. Maclay and Gibson visited him, and found his home stripped of idols, and blessed with religious books, and their examination of him was scrutinizing and very satisfactory. His family were also consenting to his course. The men of God closed their visit by reading the fifth chapter of Matthew and praying with the family. This was the first time they had offered prayer within a Chinese house inside the walls of the city, and this house was almost under the shadow of the viceroy's mansion. The deed could not be done without emotion.

Ting Ang was consistent and steadfast, and the missionaries finally decided to baptize him. This was done in the presence of the congregation at the afternoon service. Mr. Maclay explained the ritual, as it proceeded, sentence by sentence, and then sprinkled the water on Ting Ang's head while he was kneeling at the altar. They then shared together the holy communion.

On October 18 following, the wife of Ting Ang and two of their younger children were admitted to baptism. During the year thirteen adults were baptized, and three infants. The class of Chinese converts was organized August 7, 1858, at the Iongtau appointment, Mr. Gibson leader, with Hu Po Mi assistant. Stewards were appointed, two of them being native. A Sunday-school was organized here, with seven scholars, conducted by natives. The entire organization of a Methodist Episcopal Church, the first in all the Chinese Empire, was completed, with its class-meetings, quarterly meetings, and collections.

It must not be thought that these were the first spiritual results of the mission. A little boy had very early

become a constant visitant at Dr. Wiley's home, and was delighted to hear from the doctor Bible tales, and especially those concerning Christ. He had learned to pray in faith, and died trusting in the Lord Jesus. Though unbaptized and unrecorded on earth, he was, doubtless, a true member of the body of Christ.

A bright, promising young man, named Ting Ing Kaw, employed about the house of Mr. Colder, and greatly attached to the family, begged to accompany them to Hongkong in 1853, when they retired, in apprehension of the coming of the insurgents, to Foochow. He had been impressed with the religion of Jesus, and enjoyed the perusal of Christian books. Soon after reaching Hongkong he desired to be baptized. After careful instruction on the part of Mr. Colder and Mr. Johnson, a Baptist missionary with whom Mr. Colder lodged, his request was complied with, and he was immersed. It was here that Mr. Colder was himself immersed, and, sailing for New York in December, 1853, he took this youth with him. About the time of the above recited outpouring of the Spirit Ting Ing Kaw returned from the United States with a letter of Church membership from Mr. Colder, and united with the infant Church just organized in China.

It is astonishing to find so large a proportion of these converts of mature age. Hu Po Mi, since become eminent as a preacher, was thirty-one; his father, Hu Ngieng Leu, was fifty-seven; Wong Tai Hung was thirty-five; and we find others reputed of like ages. Some of these converts had to endure persecution, some of them the loss of all things for Christ's sake, but they remained steadfast to a man. Ting Ang, the first of them, died a few years ago in full hope of a blessed immortality. His descendants are Christians. His daughter married

Yek Ing Kwang, one of the native preachers of the Conference; and Bishop Harris, on occasion of his visit to the mission in 1873, baptized their babe, Samuel, on Sunday evening, October 12, the bishop having learned the ritual in Chinese for the occasion.

This year (1858) was signalized by the establishment of the Foundling Asylum, the chief purpose of which is to save the lives of female children, thousands of whom are cast away every year. The sum of six hundred and seventy dollars was raised in Foochow to aid in its establishment.

The work of the mission in 1859 began to extend westward. This year the To-cheng (Peach Farm) appointment, about fifteen miles northwest of Foochow, commenced with a class of thirteen members. This year also native helpers were licensed and employed. Hu Po Mi, Uong Tai Hung, Uong Kia Taik, Hu Iong Mi, Tang Ien King, and Ting Seng Mi were all made exhorters. Hu Po Mi became the pastor at the Peach Farm appointment, and thus became the first native itinerant in China.

The Hu family were intimate friends of the Li family, who occupied an old farm-house in the outskirts of this village. The conversion of the former was followed by exhortations to the latter to seek their salvation in Christ, which seemed not to be without effect. In February, 1859, Mr. Maclay went up to To-cheng and held religious services at the Li home, tea being served to each person as he entered, while the services progressed. Mr. Maclay and Mr. Hu spoke alternately. The simple rustic people were greatly surprised to hear Mr. Maclay talk in their tongue, and they gave willing ear to his message. The next day was spent by the missionaries in visiting from house to house, with most promising

results. Before Mr. Maclay left for Foochow nine of the Li family gave their names as candidates for baptism.

The success of this new work spread alarm through all the valley, and consultations were held to devise some effectual method of preventing the spread of Christianity. Some proposed criminal prosecution of all who became Christians, a plan that had in former years succeeded with the Roman Catholics. On applying to the courts, however, it was found that things had changed, and that the old methods could not now be tolerated. Personal violence was then proposed, but the better class of the people discountenanced this, and nothing remained but to create, as far as they could, public sentiment against these enemies of their ancestral idolatries.

The heathen members of the Li family declared that when the missionary entered their house the spirits of the idols all ran away. Hence when the missionary had left they would go to the mountain in the rear of their house, and beg the departed spirits to return, and to this, as they imagined, the spirits yielded. After one very powerful meeting they called in vain, for the spirits refused to return. A famous exorcist then tried his incantations, but found Jesus too powerful for them, and the spirits did not again enter the house. The exorcist and two others, heathen members of the family, were conquered by Christ, and became his devout servants. On March 13, 1859, seven were baptized at this place, and five more on August 21 following. The glorious Gospel of the risen Redeemer had fairly begun its march westward.

The remarkable successes which, after so long a delay, had been so suddenly realized in China, encouraged the authorities at home to send out a larger force, and

the superintendent was soon gladdened by having the number of workers actually doubled. At the Newark Conference, held in 1858, Bishop Baker appointed to China Rev. Stephen L. Baldwin, then just from the Biblical Institute at Concord. In the course of the summer two young ladies, sisters, were also appointed, in response to the long cry from the mission for female teachers. They all, in company with Miss Phebe E. Potter, sailed in the "Empress," on the 4th of October, 1858.

On the Friday evening previous the Bishop ordained Mr. Baldwin an Elder. This was done in the Clinton-street Church, Newark, of which Mr. Baldwin had been a member, and in the presence of a dense assembly, in which were many of his relatives and special friends, many ministers of the conference, and missionaries from each of the quarters of the globe. The meeting was addressed by Rev. B. W. Gorham, father of Mrs. Baldwin, Bishop Francis Burns, of Liberia, and by Mr. Baldwin. On Sabbath the missionaries and friends all communed together; Sunday afternoon they were at the Sands-street Church, Brooklyn; Sunday night at a final meeting at Jane-street, New York; and at ten o'clock, Monday morning, in presence of a great concourse, they left Pier 1, East River, New York, for their appointed field. Their voyage was made very profitable by the Rev. Mr. Peet, of the American Board of Commissioners for Foreign Missions, who was on board, and aided them in the study of Chinese, and it was, besides, replete with spiritual and physical comforts. On the 28th of February, 1859, they reached Shanghai, and were received at midnight with open arms by the missionaries there of the Methodist Episcopal Church, South. They remained at Shanghai till the 18th of March, enjoying sweet com-

munion with the Christian natives and others. Here they heard, from Mr. Liew, for the first time, a native sermon. At eleven o'clock on the night of the 19th they stepped ashore at Foochow, and had soon aroused Mr. Gibson, Mr. Maclay, and Dr. Wentworth. Great joy was that night in the Foochow mission.

Rev. C. R. Martin also was appointed to China, for which he embarked with his wife, October 26, 1859, and arrived in Foochow, April 1, 1860. He had been received into the Erie Conference and transferred to Troy Conference, but had been ordained at the seat of the East Genesee Conference. He afterward, by division of Conference, finally fell into the Vermont Conference.

The arrival of the Misses Woolston was an era in the history of the mission. The long-desired day when female education in the mission could be put upon a broader and a permanent basis had at last arrived. The boys' school, under Mr. Gibson, had already had quite a long career of success. Its principal had shown himself pre-eminently qualified for this important department of the work. The Misses Woolston, just arrived in China, were destined to a like success for a long period. Temporary provision was made for the school in the building formerly occupied by the boys' school under Mr. Gibson, and here the female school was opened on the 28th of November, 1859. It was such an entire novelty that none of the natives at first seemed willing to patronize it. One little Chinese girl attended alone for eight days, six others were then added, but four of them were soon withdrawn. The ladies soon reported ten interesting little girls, between the ages of seven and thirteen, all, excepting one, having unbound feet, though soon two others were counted, of the small-footed class. At the end of ten months, of fifteen girls who

had been in the school, only eight remained. Very early signs were evident of the impression made upon their minds against idolatry.

The next great object was to prepare suitable buildings for the seminary. The Female Missionary Society of Baltimore had become deeply interested in Chinese missions, and to them the mission turned with hope not to be disappointed. This society gladly undertook the work. Dr. Wentworth drew up an appeal for funds, the stirring sentences of which are as true to-day as they were then. This appeal made the following points:—

"1. The low estimate in which females are held in China, and their consequent debased condition, are the first facts to which we would call attention in our appeal for means with which to elevate their social position. In five cases out of ten the birth of a female infant is regarded as a calamity. I am often asked the singular question, 'Which *sex* do you prefer in your country, male or female?' The reply, 'It makes no difference; we are thankful for such as Providence sends,' is received with a shake of the head or a smile of incredulity, and the invariable rejoinder, 'Boys are a blessed god-send, but girls are a curse and a nuisance.' Nor are the Chinese backward in using the readiest means to rid themselves of the thankless charge. A family in good circumstances will tolerate two or three daughters; but the poorer classes destroy them without compunction and without ceremony. Fathers and midwives believe themselves to be doing a meritorious act in quietly suppressing existence at the threshold by immersion in the nearest vessel of water, or exposure by night to the chance mercies of the public highways, with the surer hazards of cold and starvation. It would chill the blood of tender-hearted Christian mothers to hear the tales

told to our missionary ladies by their native nurses. All these women converse with levity and indifference on the subject of female infanticide, until they come to learn that we regard the practice with horror, when they will deny or extenuate the offense, lest they should suffer in the good opinion of their foreign employers. One of our ladies questioned a woman in her employ as to its commonness, and was told that in the rural villages there was 'scarcely a house in which one or more had not been destroyed;' that 'one of the woman's near neighbors, out of a family of seven daughters, had destroyed five; that she herself had not committed the cruel deed, though she had borne three daughters and one son; 'the son was alive, but the demons [query, midwives?] had carried off all the girls!' It is a significant intimation of the commonness of the practice, that almost the only great public charity known in China is the native Female Foundling Hospital, found, it is believed, in every important city to which foreigners have access. Among the better classes female infants are freely given away to any body who will bring them up; and these, in some parts of the empire, are reared for purposes to which death itself would be a preferable lot.

"2. But supposing the female escapes suffocation at birth, what is her condition as she grows up? In this province she is either a lady or a day-laborer; a gilded recluse or a field-hand; destined to idleness, frivolous occupations, and jealous seclusion, or made to delve in the soil, tug at the oar, groan under burdens, and jostle, shout, and swear with the roughest and rudest in the crowded streets, thronged rivers, and choked market-places. Bad as it is, the condition of the Fuh-kien field-woman is in one respect better than that of the Fuh-kien lady. She enjoys freedom of locomotion. The lady is

systematically crippled from infancy. It is not without infinite pain and distress that the foot is thus unnaturally cramped, swathed with cruel bandages, dwarfed, and distorted, that it may be compressed for life into a gilded slipper two inches in length. But the cramping of the female foot is a small misfortune compared with the more cruel cramping of the female mind. In a land of books not one Chinese woman in ten can read, and then scarcely more than sufficient to repeat, parrot-like, characters of which she does not understand the meaning. Her education is restricted to the few brief years of girlhood that precede a marriage consummated as early as years and growth will possibly allow. She is betrothed by others to one whom she has never seen, and bought at a stipulated price by a lover who has his first view of her when, after being carried to his house in the marriage sedan, and the ceremony completed, she is finally unvailed in the presence of a lord and master with whom she is never to eat, never to appear in public, and never to share those delicate attentions which constitute the charm of life in civilized and Christian communities. If she belong to the working class, she is expected to share the outdoor labors of her better half, or perhaps to work for an idle rake who takes her wages as fast as earned to pamper his own intemperance or gratify his own beastly desires. In her best estate the Chinese female is ignorant, confined, and despised. Christianity alone will elevate her to her true and deserved position among the women of the earth. Christian schools, managed by Christian ladies, will have this elevating effect. Shall we have the means for establishing and maintaining such a school in our Foochow mission? Methinks if the heads and figures on the coins in your purses had tongues and vocal powers they would shout in chorus in the affirmative.

"3. The liberality of the merchants and other foreign residents of Foochow, English and American, has enabled us to establish in our mission a Foundling Asylum, to rescue female infants from destruction. The native Christians assure us that so soon as its existence shall have become extensively known parents will hasten to avail themselves of so merciful an alternative in place of destroying their offspring, and that in a year or two we shall have as many applicants as we shall have room for, or know what to do with. This, in the suburbs of a city of six hundred thousand inhabitants, seems highly probable. All these female infants, doubtless as many as we shall be able to support, will grow up on our hands, and will be the property of the Methodist Episcopal Church. So long as they are infants they will remain, at our charge, in the hands of native nurses; but with the age of weaning it is desirable that they be also weaned, for a season at least, from all connection with heathendom. Our female boarding-school will necessarily have an infant department—a safe and convenient asylum in which to rear these rejected foundlings. Thirty or forty of these, grown up to girlhood, would of themselves constitute a female school of some magnitude. Will the Church, will the ladies of Christendom, provide the means for educating these adopted daughters, or shall they grow up in an atmosphere as thick with ignorance and darkness as that from which they have been providentially rescued?

"4. We want Christian wives for our Christian young men. We have already baptized and brought into the Church a number of single young men, but no single young women. All these youths will have to betake themselves to the Hittites for wives, or remain unmarried; and are in imminent danger of being drawn into

or mixed up with the superstitions and idolatries inseparable from a Chinese wedding ceremony. The intermarriage of Christian converts with unbelievers has been a stupendous difficulty from the days of Paul until now. It is one of the most difficult things to manage connected with foreign missionary work. Female boarding-schools, where females may be trained to Christianity, will alleviate the difficulty to a considerable extent, and, in connection with the orphan asylum, may ultimately do away with it altogether.

"5. Girls converted in Christian schools, and returning into the bosom of heathen families, will carry with them the results of Christian instruction, and sow the seeds of Gospel truth in the minds of their children, and thus insensibly promote the spread of Gospel truth in quarters where no other influence could possibly be brought to bear. Christian school-girls make Christian wives and Christian mothers. This it is that makes all Churches so anxious to get the educating of as many youth as possible within the influence of Bible truth. Chinese girls will form no exception to the general rule. The female heart is as religiously inclined in China as in any other quarter of the globe. Shall we leave it to be overrun with the weeds of iniquity, or shall we sow it with the seeds of virtue, and adorn it with flowers of celestial promise?

"6 The enterprise is already in hand. It is an eminently practicable enterprise. It has nothing prospective or visionary about it. It does not call for armies of missionaries to penetrate the interior, or for an annual expenditure in China of more missionary money than all the Methodist Church now raises for all missionary purposes. It is within the reach of small means, and entirely within the compass of female effort. Its success

is assured by the success of similar operations in other parts of China. It is stimulated by the example of those heroic ladies who have, in former years, devoted their lives, accomplishments, and, in some instances, private fortunes as well as personal labors, not without fruits, to the renovation of their own sex in this barbarous clime. It is encouraged by the success of the corresponding department in our mission. A flourishing boys' school has been in vigorous operation among us for more than a year past, with every prospect of usefulness and efficiency as an auxiliary to the preaching of the Gospel among this people.

"We are just now completing premises for the accommodation of thirty boys, and the narrow quarters abandoned by the boys will suffice for a handful of girls for a year or so; but by the time our female teachers shall have learned a little of the language, and fitted themselves to teach through this medium, we shall need an academy building, with dormitories, class-rooms, and other apartments, sufficient for thirty or forty girls and their teachers, similar, on a smaller scale, to our conference academies at home. The Baltimore China Female Missionary Society have heroically taken it upon themselves to supply this lack. Will not the ladies of the entire connection come up to their help in this arduous enterprise? It is to be done by special contribution, and ought not to interfere with the regular missionary collections for the year. We feel intense interest in this scheme, but have endeavored to write calmly and dispassionately; and yet have desired to array before the female members of the Methodist Episcopal Church such substantial reasons for our appeal as should influence their judgments, and induce permanent interest rather than elicit a few flashes of sentiment, or a merely

transient feeling, which would pass away without results, or substantial evidence, in the form of 'material aid,' that they appreciate the greatness of the cause to which we have thus briefly summoned their attention."

The funds were forthcoming, and the building went up. The "Waugh Female Seminary" and the "Baltimore Female Academy" were now permanently succeeded by "The Girls' Boarding School." They should really be regarded as different eras of the same school. In time the school found a commodious house, where it still remains, and is now one of the institutions of Foochow. It is still meeting with continued success. On the 9th of March, 1862, Hu Sung Eng, one of the pupils, was baptized and received into the Church, under the name of May Marlett Irving, so named by the young ladies of Irving Institute, of Mechanicsburgh, Pennsylvania. This young woman has since become the wife of one of our native preachers, and the mother of a Christian family. Three generations of this family, already with this infant Church, attest its capacity of self-perpetuation. This was the first-fruit of a harvest of souls since reaped from the school. Mrs. Baldwin also opened a day school, which continued till it was suspended on account of the failure of her health.

The year 1860 was remarkable also for the first instance of testing, at the dying hour, the grace of God in Chinese Methodist hearts. Father Hu died in great triumph; he left, as a legacy, six sons, four of them adult members of our Church in Foochow, two of them in the boys' school, and one girl in the girls' school, whose baptism we have just noted. The years that have since passed have only increased the evidence of the value of this legacy. Brother Nger also died in the Lord. He was a useful man and a faithful exhorter

Another old member also died in the faith during this year. Even blear-eyed idolaters, one would think, must have seen the chariot of fire in which they were borne to heaven.

The year 1861 was marked by several other important events. The work was pushed still farther westward, and a class of thirteen formed at Kang Chia, ten miles west of Ngu Kang, till then our most westerly outpost, where a chapel was built. This little society, after enduring a fiery trial of persecution, came forth as gold refined. Mrs. Baldwin, in failing health, had embarked for the United States, under escort of her husband, at the close of 1860, and when within one week's sail of New York died on board the "Nabob," on the 16th of March, 1861. Superintendent Maclay, after a visit to the United States most profitable and arousing to the Churches here, reached Foochow on the 19th of September, accompanied by his family and by Rev. Nathan Sites and wife.

Collisions having occurred between the Chinese Government and the allied Governments of England and France, hostilities existed for years which had now happily ceased, and treaties were ratified, in which the Chinese Government agreed to receive resident ministers from other nations, to tolerate Christianity, to protect missionaries, to open other ports, and to make the Yang-tse River open to all nations. Foreign intercourse with the interior of China hence received a powerful impulse, and the Gospel floated into the interior upon the tide of these new political events.

The publishing department of the mission, as we have seen, had at a very early date received such attention as was possible, for its great importance was promptly recognized. Important tracts and parts of the Scriptures

were produced, now reaching five hundred thousand pages annually. About the year 1850 Rev. M. C. White issued, as an experiment, a translation of Matthew's Gospel in the colloquial dialect. During the year 1862 much time and labor was spent in revising this, and in producing the Gospel according to St. Mark. Increased attention was given to the publishing department generally, the charge of which had been assigned in 1861 to Dr. Wentworth. A press was obtained, and a font of Chinese type. But though this work was of vital importance to the success of the mission, we cannot here enter into its details.

5. First Annual Meeting and Succeeding Events.

On Monday, September 29, 1862, the first Annual Meeting of the mission assembled, and closed its session on Wednesday, the occasion being replete with interest throughout. A course of study for the native helpers was ordained, and examinations established, the appointments regularly announced as at conference, and the statistics reported.

The appointments were as follows:—

FOOCHOW.

Ching Sing Tong, R. S. Maclay, Hu Iong Mi; Tieng Ang Tong, O. Gibson, Wong T'ai Hung; Kuaninchang, S. L. Baldwin, one to be supplied; Ato, S. L. Binkley, Tang Ieu K'ong; City within the wall, C. R. Martin, Ch'ai Sieu Ong; Boys' Boarding School, O. Gibson, Wong T'ai Hung; Girls' Boarding School, Miss B. Woolston, Miss S. H. Woolston, Ho Sieu Kieng; Printing Office, S. L. Baldwin, Chinese Foreman and three Assistants; Foundling Asylum, Mrs. Maclay, Mrs. Martin, Chinese Matron.

COUNTRY.

Ngukang, N. Sites, Li Seng Mi; Koikung, N. Sites, Li Seng Mi; Kanchia, S. L. Baldwin, Li Seng Mi, Sieu Meh K'a, R. S. Maclay, Ling Sieu Kieng; Ming Ang City, O. Gibson, Yeh Ing Kuang; Tiong Loh, O. Gibson, Hu Po Mi; Lieng Kong, S. L. Baldwin, Tang Ieu K'ong; Lo Nguong, C. R. Martin, Ch'ai Sieu Ong; Hohchang, S. L. Binkley, Tang Ieu K'ong; Ing Hoh, R. S. Maclay, Li Ching Mi; Yenping, O. Gibson, Hu Po Mi.

These appointments included eight fields never before occupied. The statistics were as follows:—

STATIONS.	AG'TS OF SOC'Y.				NATIVE CHURCHES.										MISSION PROP'TY.
	Amer'n.				Baptisms.										
	Males	Females.	Chinese.	Total.	Adults.	Infants.	Total.	Inquirers.	Deaths.	Dropped, etc.	Year's Incr'e.	Total Mem's.	Poor Collections.	Missionary Collections.	Dwelling-houses, Churches, Chapels, etc.
FOOCHOW.															
Ching Sing Tong.	2	2	3	7	10	..	10	4	.	2	8	24	$6 00	$5 00	$2,500
Tien Ang Tong..	1	3	2	6	6	12	18	5	.	1	8	20	10 00	21 00	26,615
Kuaninchang....	1	1	1	3	..	..	..	1	.	.	.	.	.. ..	.. ..	50
Ato.....	1	1	1	3	..	..	..	.	.	.	.	..	.. ..	.. ..	200
COUNTRY.															
Koikung.....	.	.	1	1	..	..	..	.	1	.	.	12	1 00	7 00	250
Ngukang.....	1	1	1	3	3	..	3	.	1	.	3	20	2 00	12 00	500
Kanchia.....	.	.	1	1	1	..	1	.	2	.	.	11	1 00	5 00	....
Sieu Meh K'a....	.	.	1	1	..	..	..	6	.	.	.	..	.. ..	.. ..	....
Total..	6	8	11	25	20	12	32	16	4	3	19	87	20 00	50 00	$30,115

No observant reader can fail to perceive the wonderful development of this great work of God; wonderful, not only for its rapidity, but for the perfection with which it crystallized into a Church, reaching out after an independent life, and having even in its infancy benevolent, educational, and publishing interests of no mean magnitude, a native ministry of exceeding promise, and the spirit of aggressiveness pushing westward with a constant and Christly energy. As an incident of this west-

Dr. Maclay's Residence on Mirror Hill.

ward movement, it should be said that in 1863 Mr. Sites, being stationed at Ngukang, took up his residence there with his family.

A still greater triumph is recorded this year, namely, the purchase of a house and lot on East-street, within the walls of Foochow. From the beginning such purchase had been eagerly sought for, but had been prevented by relentless opposition on the part of the Chinese authorities. With what joy the missionaries began to prepare the premises for chapel and school, and for home of native helper, only a missionary can know. On April 1, 1863, Mr. Martin, to whom the charge had been assigned, as a part of the North Foochow Circuit, removed with his family into a convenient house that had been rented from the Church of England Mission. The city was at last ours, but what was one minister to these more than three hundred thousand people?

The second Annual Meeting was held from September 28 to October 1, 1863, and was even richer and sweeter than the first. The results of the year may be summed up thus: Four new chapels, four new appointments, three new classes of Church members, two day-schools and two Sunday-schools, the translation of the New Testament carried on to the end of First Thessalonians, and the printing department, under the efficient management of Mr. Baldwin, had more than doubled its issues, producing 24,905 copies, or 887,490 pages. Every Chinese page is two of our pages. Every department of the mission had prospered. It was a sad feature of the year that Mrs. Binckley was confined to her bed most of the time, but notwithstanding this Mr. Binckley heroically accomplished his full measure of duty.

The report of the next year showed as great success as did that of 1863. Mr. Gibson and the Misses Wool-

ston had charge of the educational department; Mr. Baldwin of the publishing house; and Mr. Sites, on his westward march, was even then knocking at the gates of Yenping, one hundred and fifty miles from Foochow: while Mr. Martin, within the walls, found the native helpers to be helpers indeed. The results were five new chapels and appointments, and an increase of thirty-four in the membership of the Church.

But the year had its great sorrows as well as triumphs. Persecution raged, and the East-street Church was destroyed by a mob; also the house of the missionary, from which the women and children marvelously escaped. Mr. Binckley was compelled, in March of this year, to return with his suffering wife to the United States, and the amiable Martin fell at his post just as he had completed the re-erection of the church destroyed by the mob, the Sunday following his death being appointed for its dedication.

The death of Mr. Martin was truly affecting. On the evening of September 5, after a laborious day, during which he had by no means been well, his younger son was taken dangerously ill. He held him in his arms till ten o'clock, and then, himself failing, he reluctantly gave him to others, and retired. Mr. Martin's disease was choleraic, and he soon felt that it would be final. At four o'clock in the morning of the next day the little one died, and at two in the afternoon the father passed on to rejoin him. His last connected words were, "It pays to be a Christian." On the 7th the two coffins were lowered into the same grave, while the solemn words of the funeral service fell from the lips of Mr. Gibson, and tears fell freely even from eyes unused to weep. The widow and the remaining child remained in the mission till the return of Mr. Gibson

and family, in 1865, who accompanied them to the United States. Mrs. Martin still survives, honored and beloved by all who know her.

The year 1865 will ever be memorable in the history of the mission for the visit of Bishop Thomson. He arrived on January 22, and remained till February 8. He, of course, presided at the Annual Meeting, and he gave important direction to many matters in the mission. This year was also distinguished by a fraternal surrender of part of our territory to the American Board of Commissioners of Foreign Missions. The new Reference Testament of Mr. Gibson was this year completed, and became the standard from Canton to Peking. There were also preparations for a similar version of the Old Testament. A colloquial New Testament was also begun. New editions of Hymn Book, Ritual, and Catechism were issued, and many valuable pamphlets.

The superintendent's report of 1866 declares the year to have been the most successful the mission ever had. This is singularly repeated by the superintendent *verbatim* in the report for 1867. It is the initial sentence in both reports, and is blessedly truthful in each case. An increase for 1866 is reported in every department: in native assistants, of five; in baptisms, of nineteen; in Church members, of fifty-five; in probationers, of thirty-six; in missionary collection, of $20 65; in day-schools, of two; in scholars, of forty-seven; and of seven million in the number of pages issued from the press.

Rev. V. C. Hart and wife, and the Rev. L. N. Wheeler and wife and three children, arrived in the mission May 31, 1866, and addressed themselves directly to their work. On October 10, 1867, Rev. Hiram H. Lowry and his wife were also welcomed to the mission. Mr.

Lowry was to aid Mr. Maclay, and Mr. Todd, when he should arrive, was to aid Mr. Hart. Mr. Wheeler took charge of the publishing department, while Mr. Hart went on to a small circuit with a helper. The boys' school, the girls' school, and the foundling asylum, all were exceedingly prospered. A violent persecution broke out at Hohchang and Kucheng and a martyr spirit was shown by the converts in repeated instances. When our helper was imprisoned one of the young disciples walked eleven miles, and presented himself at the prison, begging to share the helper's confinement, and he actually remained in prison till the helper was discharged and the danger was past. Some fled from the persecution, but more stood manfully amid the storm, not fearing while Christ was with them.

Twenty-six girls were reported in the year 1866 in the boarding school, eight of them members of the Church. Two, having each completed a term of five years, and found the grace of God, were about to return to heathen homes, where they expected no encouragement, but, on the contrary, much opposition, if not persecution.

The year 1867 was a great revival year. The native helpers were never more energetic or evangelistic, and the full force of zealous missionaries gave to the work, with the divine blessing, a grand impulse. The harvest is seen in four hundred and fifty-one members reported, and in other advances of the mission. One of the points of revival was the intromural appointment on East-street.

The great literary labors of the mission were not interrupted by the devotion of the missionaries so largely to spiritual interests. An alphabetic Anglo-Chinese dictionary of the Fokien dialect, which had been commenced, went on rapidly this year; and we may remark

here that, after years of labor, it was completed, and is to-day a standard work, facilitating, in an important degree, the advancing work of bringing China to Christ. It is invaluable to new missionaries. Under Mr. Wheeler the issues of the press this year increased to five millions of pages. "The Missionary Recorder," a most useful periodical, had been published until now under the auspices of the mission. It had been received with great favor, but at this period ceased to be issued by the mission. The foundlings were about this time transferred to the girls' boarding-school, and a like process was continued from year to year, as the foundlings reached a suitable age.

6. Kiukiang and Peking Occupied.

In the Report for 1867 the superintendent informed the Board that plans were completed for carrying the Gospel into two more districts of the Fokien province, and for pushing westward of Fokien. In pursuance of these plans, on the 1st day of December, 1867, Rev. V. C. Hart and Rev. E. S. Todd entered upon the occupancy of Kiukiang, an important city in the Kiang Si province. The former took the westward circuit, extending out for sixty miles, and the latter, the circuit eastward, extending seventy miles, and they opened a native chapel, some forty miles north of Kiukiang, where they soon had nine inquirers. They found in their early visits four native Christians, and formed them into a class. Under date of November 11, 1868, Mr. Hart reports having received thirty-seven on probation.

This new field now comprises the whole Kiang Si province, together with portions of the Hu Peh and Anghui provinces. Kiang Si alone has an area of 72,176 square miles, or more than all New England, and contains a

population of more than twenty-three millions. The Po Yang lake, a beautiful sheet of water, is bordered by several large cities, each of which might be the center of a large work. The missionaries were every-where regarded with intense curiosity by these inland people. Mr. Hart says: "I stopped over Sunday at a large trading place, and called upon an officer for a little quiet and rest; but the people crowded into the building, and made many holes through his paper windows in order to see me. Some said I was not a foreign devil, but a Canton man dressed in foreign clothes. This I considered a greater insult than being called a foreign devil." Mr. Todd and wife soon returned to the United States, but Mr. and Mrs. Hart continued to prosecute the work with vigor and success.

Peking, the capital of the empire, was occupied by the mission at a later date than Kiukiang, and the field comprises all China north of Yangtse, an area half as large as the United States, and containing a population, probably, of 200,000,000, nearly all of whom might be addressed in the mandarin or court dialect. This is also the dialect of Thibet, Mongolia, and Manchuria. The great plain lying north-east of Peking forms the richest and most productive part of the empire, girt about by mountains in which are buried inexhaustible supplies of coal and iron, with lead, silver, and gold in abundance. It is traversed on its whole eastern part by the Grand Canal, and is the grandest mission field on earth. The city of Peking itself contains probably two millions of inhabitants. These two new fields, Kiukiang and Peking, exceed in area Foochow, but the old mission, through the early energy of its missionaries and by the blessing of God, even at this early date, pretty well covered the whole province of Fokien.

It was on the 30th of June, 1868, that the Foochow mission, after full and prayerful consideration, resolved upon a mission to Peking, not doubting it would have the approval of the Board. In the estimates for 1869 items were, therefore, inserted with a view to its immediate opening. At the ensuing Annual Meeting Dr. Maclay and Rev. H. H. Lowry were appointed to the "Peking Circuit." The former was at that time superintendent of the China mission, and the latter a young man, a member of the Ohio Conference, who had but recently entered the field.

In January following, however, it was found that the failing health of Rev. L. N. Wheeler demanded a change of residence to a more northerly climate, and he was accordingly designated to do the pioneering for our Church in North China; the mission hoping thereby to recruit his health and to enable the Missionary Society to retain the services of a valuable and successful missionary. Dr. Maclay, therefore, remained in Foochow in charge of Mr. Wheeler's appointments, and a few days later, January 30, 1869, the latter, with his family, sailed for the north, reaching Tientsin early in March. Thence they made their way by Chinese mule-carts to Peking, where they were hospitably received by the missionaries of the American Board. They arrived in Peking on the 12th of March, 1869, and soon succeeded in finding a house for temporary residence. A few days after his arrival Mr. Wheeler was called to mourn the death of his only son. They laid him to rest in the English cemetery, just outside the walls of the city. His death was caused by the exposures and inconveniences incident to travel in North China. About a month later, namely on April 10, Mr. Lowry and family came to strengthen Mr. Wheeler's hands.

The city consists really of four walled cities: the Southern, or Chinese, with walls about five and a half miles long and two and a half miles wide; the Northern, or Tartar City, with walls four miles long and about three miles wide; then, within this city, the Imperial City, and, within this Imperial City, the "Forbidden City," or place of the palace and imperial offices. Into this last the foreigner never enters, and, indeed, he is not a welcome guest anywhere within the Imperial City. The whole city covers an area of about twenty-five square miles, and has a population of about one million. It lies in 39° 56′ north latitude, and 116° 28′ east longitude, in a vast plain, with mountains in the distance to the north and west, and partly to the east. The climate is excellent, the temperature ranging about the same as at Philadelphia.

Both of our missionaries immediately set about the work of acquiring the Mandarin dialect spoken in North China, at the same time instituting a rigorous search for suitable premises for the mission center. Much time was spent in this preliminary work; so that it was not till February 12, of the following year, that they succeeded in securing the excellent site which now constitutes the mission compound.

The premises secured for permanent residence lie just inside of one of the city gates, and are not far removed from the Foreign Legations. When purchased they consisted of about one and three quarters acres of land, quite thoroughly covered with native buildings, inclosing numerous small courts. The property was formerly owned by a chancellor of the empire, who made it his residence, with twenty-seven wives and a numerous retinue. As soon as it became occupied as the center of our North China mission many of the more useless

buildings were torn down, and the materials were used to construct others more in harmony with American habits and modes of living. To-day, on this place, are found two mission-houses, one large chapel, rooms for a boys' day-school and for students in the training-school; also the mission stables.

Besides these were the house and school buildings owned and used by the Woman's Foreign Missionary Society. In 1875 another piece of property was purchased near at hand, on which were built a third parsonage, and a home and hospital belonging to the Woman's Foreign Missionary Society.

With a permanent home thus secured, and a very fair command of the language acquired, our two missionaries began to lay the foundations of a work which has since assumed quite respectable proportions. One of the buildings on the place was at once fitted up as a temporary chapel, and on June 5, 1871, the first public Methodist service in the capital of China was held, about forty Manchu Tartars, and Chinese being present, and a few foreigners.

Kiukiang reported for 1869 one missionary and family, one unpaid assistant, one chapel keeper, two colporteurs, two teachers, eight members, two probationers, one chapel, and four boys in boarding-school. Peking was without statistics, for the work there had as yet scarcely begun.

7. Parted into Three Streams.

The visit of Bishop Kingsley made to this mission in 1869 was very opportune. He divided the work into three missions, appointing Dr. Maclay superintendent at Foochow, Mr. Hart at Kiukiang, and Mr. Wheeler at Peking. Self-support received a definite form and an

impulse by requiring each charge to raise a certain amount for its native pastor, and only appropriating from missionary funds as much as might be requisite to complete the needful sum. The Bishop, with wise forethought, had taken the preliminary steps necessary to the ordination of some of the native helpers, so that he might ordain them if he should think best to do so. With the advice of the mission he ordained seven of them deacons and four of the same persons elders.

Viewing the vast field and its glorious promise, he was convinced of the duty of the Church to give it more laborers, and he recommended that they be single men. The Board readily responded, and sent out six young ministers, namely: Franklin Ohlinger, Nathan J. Plumb, John Ing, Henry H. Hall, George R. Davis, and Leander W. Pilcher. They took the overland railroad route to San Francisco, and thence started across the Pacific, arriving in the field in October, 1870. This help was much needed, for the Misses Woolston were taking a well-earned furlough, and had gone to the United States, and Mr. and Mrs. Baldwin were also there, seeking to recuperate their wasted energies. Messrs. Ohlinger and Plumb were detailed for Foochow, Messrs. Ing and Hall for Kiukiang, and Messrs. Davis and Pilcher for Peking. They sailed from San Francisco September 1, 1870.

The year proved to be one of severe trial to the mission. On June 21 a massacre took place at the port of Tientsin, eighty miles from Peking, in which about a hundred native Roman Catholics, several Protestants, and twenty-two foreigners were killed under circumstances of most atrocious cruelty. Doubtless but for the interposition of Providence the foreign population of Tientsin would have been exterminated, and

our missions at Peking, Kiukiang, and Foochow extinguished. The officials seemed to connive at these atrocities, and every thing favored a general persecution, which at length broke out, and put the infant Church to a severe test. The excitement had its origin with the gentry of Canton, and was designed to drive foreigners from China. The plot was laid with ingenuity, and persistently followed, but the Lord preserved his cause and people from destruction. The first violent blow produced a reaction so strong that the foul scheme could not be carried out.

For days our missionaries shared with other foreign residents in Peking all the pangs of anxiety and suspense arising from uncertainty whether or not they themselves might be the next victims of the fanatical rage of a superstitious people. Every thing was made ready for flight at a moment's notice, and none but those who have experienced similar horrible anxieties can know what these brave men and women suffered during those days of terror and nights of suspense. The excitement began to wane, and in a little while fear gave place to a feeling of security, and the work, which had been paralyzed for the moment, then proceeded as before.

The newly appointed missionaries, upon reaching Japan, were cautioned not to proceed to their designated posts because of the uncertain state of affairs in China. Messrs. Davis and Pilcher received letters at Shanghai counseling them to delay until matters should become more settled in the North, assuring them of the inadvisability of proceeding, and endeavoring to dissuade them from it. But they ventured to disregard this counsel, and at Tientsin they found Messrs. Wheeler and Lowry both waiting to welcome them. The Chinese

were surly, but no violence had been done since the fatal day of the massacre. The remainder of the journey to Peking was accomplished by mule-carts, and thus they reached the mission home and their chosen field of labor on October 22, to find from Christians a welcome of the heartiest kind.

Thus reinforced, our mission soon put into practice the system of itinerating, which has every-where characterized Methodism, and which has enabled the mission since this day to scatter Christian literature and preach Jesus Christ in hundreds of cities and villages, from Dolonor, on the steppes of Mongolia, on the north of the city, to the city of Confucius, four hundred miles to the south, and from Wu-taishan, the sacred mountains of Shansi on the west, to the point where the great wall of China reaches the sea on the east. These journeys, though sometimes performed in Chinese carts, or mule-litters, are, for the most part, undertaken on horseback, with saddle-bags, after the manner of primitive Methodism, and occupy each from one to six weeks. A mule-cart frequently follows, carrying books, bedding, and often provisions, though for the latter it is usual to depend chiefly on the country.

The persecution operated both as a winnowing and educating process to the mission, separating from it those who were false or weak, and teaching the others new duties, and developing in them richer grace. The native helper, Siu Tiu Tsai, one of the first-fruits of the mission at Kiukiang, stood up daily amid the excitement, and with great boldness preached Jesus. The work of the year was seriously interrupted, but many things were accomplished. The greater part of the Church ritual had been translated into the court dialect, and the translation of the Hymn Book commenced. A

Yung Sun in the Mission Cart.

site for the compound in the Tartar city was purchased, and two comfortable dwellings erected. The boys' school was commenced at Kiukiang. The excellent church built for the foreign community at Kiukiang was turned over to the control of the mission, and English service established in it. It was by no means a year spent in vain.

The Annual Meeting at Foochow in 1871 was a most remarkable occasion. In 1870 the appropriations to native preachers had been more carefully made than at any previous time, and much anxiety was felt as to the result, especially in view of the persecutions. It was at this time that Sia Sek Ong stated the difficulties he had experienced from a suspicion on the part of his countrymen that he had been "hired by foreign rice" to preach the glorious Gospel, and he accordingly altogether renounced his claim upon the Missionary Society.

The "Self-support Anniversary" of this Annual Meeting of 1871 was most enthusiastic. The audience were asked by one of the missionaries to vote on the subject, putting the question thus: "All who are in favor of our plan of self-support, and are determined in the fear of God to do all you can toward making it successful, rise to your feet." The entire assembly arose. Li Yu Mi then led in prayer to God for help to keep this solemn pledge. On this occasion Sia Sek Ong was asked if he did not regret the step he had taken a year ago, and he replied, "I have not the thousandth part of a regret. I am glad I did it, and I expect to continue in this way as long as I live." A certain one asked, "What will you do if supplies fail, and your family suffer?" He replied, "They wont fail; but if they do—if I come to where there is no open door—I will just look up to my Saviour and say, 'Lord, whither wilt thou lead me?'"

Two others, namely, Li Cha Mi and Sing Mi Ai, joined Sia Sek Ong, and this year renounced their claim upon the mission funds.

At the close of this year Dr. Maclay forwarded the necessary papers to the Board, and asked a furlough to recruit his health, now suffering from long years of toil in Foochow. The request was granted, and he came to the States to return, as events proved, to the Chinese mission no more. While in New York the mission to Japan was projected, and the Bishops determined to avail themselves of Dr. Maclay's ripe experience to lay the corner-stone of this new work.

Mrs. Hart's ill health necessitated the absence from Kiukiang of Mr. Hart also, but Mr. Hall, who remained at Kiukiang, reported some thirty avowed believers, two of whom, who were regarded as truly converted, had been received into full connection, and several had joined on probation.

At Peking the events of the year 1871 were few. The want of female workers, especially for the training of girls and the teaching of Chinese women, was felt thus early, and duly represented at home. Accordingly, in the autumn of 1871, Misses Maria Browne, of Melrose, Massachusetts, and Mary Q. Porter, of Davenport, Iowa, were sent out by the Woman's Foreign Missionary Society, with the design of taking up this department of the work. They were detained in South China during the winter following because of the close of navigation to the north, caused by the early freezing of the Pei-ho, but reached their destination the next spring—namely, on March 6, 1872. They immediately applied themselves to the study of the language, and, as soon as time and circumstances permitted, established the girls' boarding school. Besides the

care and labor in connection with the school, they, assisted by other ladies of the mission, accomplished much among native women. In December, 1875, Miss L. A. Campbell, of Cambridge, Massachusetts, sent out by the New England Branch of the Woman's Foreign Missionary Society, joined the mission, to supply the place of Miss Browne, who the previous autumn had been married to Rev. G. R. Davis. Mrs. Davis's connection with the school, however, continued for a considerable time.

From their first arrival in Peking the attention of our missionaries had been directed to the southern portion of the city, commonly known among foreigners as the "Chinese city." There the greater part of the business of the city is transacted, and there, also, the Chinese population resides in greatest numbers. No society had found it practicable to enter this large and most needy field. From the beginning efforts were made to secure a preaching-place there, and in the early part of 1871 a small Buddhist temple in the very heart of the city was purchased. The idols, of wood and of iron and of clay, were displaced, and the work of adapting the building for a temple of the true God was progressing rapidly, when, at an unexpected moment, two native officials, accompanied by a posse of soldiers, put an end to the work. The place was seized on the false plea that it was Government property, and the contractor engaged in making the alterations was thrown into prison. The carpenter was finally released on condition of undoing all his work and restoring the temple to its former condition. The anti-foreign party gave evidence that they were intent upon the extinction of Christianity.

The search for a preaching-place was renewed, and

in December of the same year the premises now owned by our society were purchased. They are situated in one of the busiest portions of the city. From the first day of our occupancy the official classes had not ceased to show their hostility, and frequent but unavailing attempts have been made by them to prevent the preaching of the Gospel there. Notwithstanding all this opposition, our missionaries, assisted by native preachers, have continued for all these years to preach Jesus Christ and him crucified almost daily to many who from time to time have come to hear. The harvest of their faithful seed-sowing will be garnered in eternity.

In the northern portion of Peking, called the "Tartar city," our society came into possession of a chapel most conveniently situated with reference to the mission compound. It had been owned by the Presbyterian Board, whose work was at that time removed to a more distant section of the city. In September of 1874 the large domestic chapel in the mission compound was dedicated, and after that date we occupied the three chapels in Peking already spoken of.

The Annual Conference of 1872 being over, Rev. S. L. Baldwin was appointed superintendent of Foochow, and entered upon his work with great vigor. The Woman's Foreign Missionary Society employed twelve deaconesses, a development of missionary agency which had been established two years previous. The Biblical Institute for the education of native preachers was re-established. The year's work closed with an Annual Meeting of great spiritual power. Sia Sek Ong preached on full consecration, and nearly the whole audience, pressing around the preacher, knelt in prayer to God, the bitter cry of penitence, the pleadings of faith, and the shout of victory, all commingling as they knelt. It

Sia Sek Ong.

was the baptism of the Holy Ghost. Then Li Yu Mi arose and spoke. "This right hand," said he, "is henceforth the Lord's; these eyes, these ears, this cap, (holding out his skull cap,) these clothes, all, all shall henceforth and forever be the Lord's." The native brethren said, "The like of this we never before experienced."

At Kiukiang Superintendent Hart was again at his post. The Po Yang Lake was more than ever a point of interest. At Peking a chapel in the southern city was this year secured, after infinite trouble and disappointment. The first Annual Meeting of the mission was held with success. The Misses Porter and Browne were prosecuting their school enterprise. The whole outlook, in fact, was promising.

The work of our mission at Tientsin was begun in May, 1872. Many reasons combined to render this station almost as important as Peking as a center for missionary operations. The opening up of this new station was assigned to Rev. G. R. Davis, but when he was removed to Peking and placed in charge of the "Chinese City" station, the responsibility of the work at Tientsin devolved upon Rev. J. H. Pyke. A growing Church has been the result of their labors, and a spreading work demands that the station be thoroughly manned.

In the year 1873 eight missionaries, in the strength of their young manhood, full of the purpose and spirit of their consecration, entered this great field. Devoted wives accompanied five of them, and three young ladies also went out under the Woman's Foreign Missionary Society. Of these Rev. B. E. Edgell and wife were detailed for Foochow; Revs. Andrew Strittmater, John R. Hykes, and A. J. Cook to Kiukiang; as also Miss Lucy H. Hoag and Miss Gertrude Howe, of the Wom-

an's Foreign Missionary Society, and Rev. S. D. Harris, W. F. Walker, and J. H. Pyke, with their wives, to Peking, and Miss Julia F. Walling, another of the company, who became Mrs. Plumb.

The Annual Meetings were favored with the presidency of Bishop Harris, and with the presence of Rev. Dr. Waugh, and Rev. Messrs. R. C. Houghton and W. A. Spencer. That of Foochow was held October 8–15, in a large tent erected within the mission compound. Two natives were ordained elders, and five were ordained deacons, making six elders and six deacons now in the mission. Another advanced step was taken in the appointment of four of the natives to be presiding elders.

Self-support was still advancing. Rumors being afloat that Sia Sek Ong had received missionary money, he was led to a manly defense against the charge, in which he said, "You all know that my family cannot be decently supported on less than 72,000 cash.* All the money I received from native sources was about 60,000 cash. The year was ending, and I did not know where that 12,000 cash was to come from, when Mr. Baldwin handed me ten dollars, saying the Tract Society had sent it to me for my tract, and I thought that was God's way of making up the amount which the native Church had failed to raise. I accepted it thankfully, and with faith that God would take care of me in the future." At the close of his speech Hu Po Mi came forward and heartily shook his hand in token of the entire satisfaction of the brethren with his frank statement. The tract to which Sia Sek Ong referred was his tract in Chinese, entitled, "Who is Jesus?" which had been translated and issued by the Tract Society of the Methodist Episcopal

* About 1,140 cash make one of our dollars.

Church, and for which they had voted him as a testimonial of appreciation the sum of ten dollars. This tract was produced in response to a premium offered for such a tract by Rev. Young J. Allen, of the Methodist Episcopal Church, South, stationed at Shanghai. When the prize had been awarded it was found that Sia Sek Ong was the author of the successful paper. The tract has been widely read, and much admired in America. Souls were converted at the Annual Meeting, and the visit of the Bishop cheered and strengthened the brethren, both native and foreign.

The year 1873 was the best in Kiukiang since the origin of the mission. The word of God was widely disseminated and souls were converted; the devil raged in mobs, but the native preachers were multiplied and courageous. The Misses Howe and Hoag had opened their girls' school, and during the year it was favored with an average attendance of twelve; the public congregations were increased, and females began to attend them. For the first time we had statistics of this mission. Thirty-six members and probationers were reported, nine native preachers, and one chapel. During the year Mr. Hall's health failed, and he returned to the United States. His last work was an attempt to open a chapel at Shinei Chung, which a rabble broke in upon, destroying all it contained, and driving the missionary from it.

At Peking the growth during the year 1873 was steady and healthful. In the spring of this year the mission suffered a severe loss by the departure of Rev. L. N. Wheeler for the United States, with the prospect that his feeble health would interdict his return.

Mr. Wheeler was a member of the Wisconsin Conference, and was one of the last of our Methodist missionaries who were obliged to make the journey to China in

a sailing vessel by the long and tedious route around the Cape of Good Hope. He arrived at Foochow on May 31, 1866, where, in addition to his regular ministerial duties, he had charge of the mission press. After three years of service there he was obliged, as already stated, to seek a change of climate, and labored in North China for four years, when, greatly to his own regret and that of his colaborers, he yielded to the severity of his disease and returned to the United States. Though never fully recovered from the effects of exposure to the trying climate of Southern China, he was able to do efficient service in connection with his former conference.

The accession at this time to the mission of Miss Dr. Coombs, sent out by the Philadelphia Branch of the Woman's Foreign Missionary Society, formed an epoch in its history; and in the following year Miss Sigourney Trask, M. D., was sent out by the New York Branch of the Woman's Foreign Missionary Society to Foochow; and Miss Lettie Mason, M. D., was sent by the Northwestern Branch of the same society, to Kiukiang, thus giving to each of our centers in China a female physician. This was a most liberal and excellent provision, from which the mission reaped great advantages.

Rev. D. W. Chandler and wife, in the year 1874, were added to the mission force at Foochow, and the year was prosperous. The Annual Meeting, held in Ancestral Hall, Siek-king, is best described by one of the natives when he said, "This Ancestral Hall has become Jerusalem to us." Four districts this year supported their native presiding elders, and one circuit their bachelor preacher. Hu Po Mi, presiding elder of Hok Chiang District, presented to the Annual Meeting deeds of eleven chapels, all paid for, and vested in the Methodist Episcopal Church. One man traveled eighty miles

to attend a quarterly meeting and give his heart to God, in compliance with the exhortation of a dying brother, who was a probationer. The Biblical Institute at Foochow, recently begun, had in 1874 two students, who in vacation went every-where preaching, the Lord following with his Spirit.

During this year, 1874, a neat and commodious chapel was built in the very heart of Kiukiang, and the return of Mr. Hall, seemingly restored to health, with his wife, and the advent of Miss Dr. Mason, already spoken of, gave a new inspiration to the work, albeit to be so soon blasted by the early failure of the health of Mr. Hall and Miss Mason. With this addition the mission force, with its three native helpers, two colporteurs, two Bible women, and two day-school teachers, was more nearly adequate to the demand. Thousands from all parts of the land heard the word and received tracts. The seed was sown broadcast, and with some visible results, though with more, doubtless, that were invisible.

At Peking there is little to note for 1874; the work was steadily and healthfully progressive. Miss Dr. Coombs prescribed for three hundred and fourteen cases during the year, and her treatment seemed to win favor among the Chinese for her and for her Master. In the fall of 1875 a hospital for women and children was opened on premises obtained for the purpose. This was eminently successful under Miss Coombs for two years, and in January, 1877, Miss L. A. Howard, M. D., a graduate of the Medical Department of the Michigan University, joined Miss Coombs, and was initiated into this medical work. In October following Miss Coombs was married by Bishop Wiley to Rev. A. Strittmater, of Kiukiang, and removed to Kiukiang, where her gifts and acquisitions were all employed for the melioration of

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